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AN IDEAL OF PERSONAL GROWTH IMPLIED IN THE PSYCHOLOGY
OF JUNG AND THE METAPHYSICS OF WHITEHEAD

by

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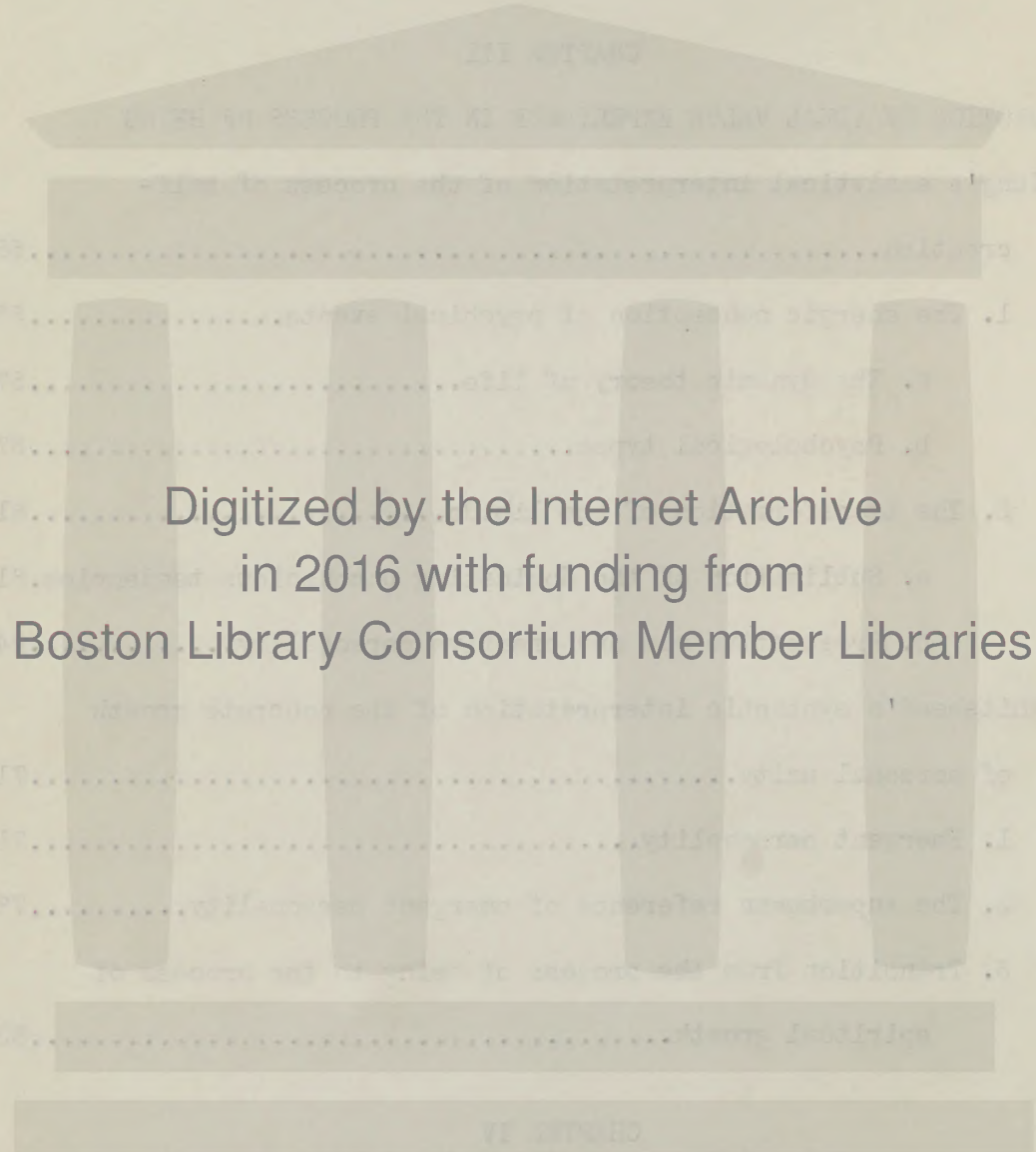
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CHAPTER I

THE PROBLEM AND METHOD OF THE THESIS

A. The nature of the problem.

An ideal of personal growth is meaningless apart from its function in the experience of the individual who acknowledges it as a guide for his thought and conduct. The problem of a thesis which is to deal with personal growth is two-fold. First, the function of rational desires in the experience of mere ^{empirical} value must be analyzed and interpreted. Secondly, if an ideal of personal growth is implied as an integral factor in rational values, then a consistent principle for the purposive realization of that ideal should be explicitly formulated and tested for its objective validity.

By the very nature of the problem, an adequate interpretation can be derived only from a variety of sources. Since the treatment of ideals involves both psychology and metaphysics, Jung and Whitehead are selected as a psychologist and a metaphysician whose methods are mutually compatible and whose views are relevant to this problem. Their compatibility and relevance will be indicated in this preliminary investigation after the nature of the problem, the criterion to be used, and the methodological perspective for procedure have been explained.

An understanding of the nature of the problem depends to a great

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A. The nature of the problem.

An ideal of personal growth is meaningful apart from its function in the experience of the individual who acknowledges it as a guide for his thought and conduct. The problem of a thesis which is to deal with personal growth is two-fold. First, the function of rational values in the experience of man must be analyzed and interpreted. Secondly, if an ideal of personal growth is implied as an integral factor in rational values, then a constant principle for the purposive realization of that ideal should be explicitly formulated and tested for its objective validity.

By the very nature of the problem, an adequate interpretation can be derived only from a variety of sources. Since the treatment of ideals involves both psychology and metaphysics, Jung and Whitehead are selected as a psychologist and a metaphysician whose methods are mutually compatible and whose views are relevant to this problem. Their compatibility and relevance will be indicated in this preliminary investigation after the nature of the problem, the criterion to be used, and the methodological perspective for procedure have been explained.

In understanding of the nature of the problem depends to a great

extent upon the definition of individual experience embodying the data from which rational principles of interpretation are to be derived.

The following definition furnishes such a starting-point:

Experience, here, shall mean the whole field of consciousness, every process or state of awareness within it; not sensation alone, nor scientifically interpreted experience alone Experience is always complex, ongoing conscious activity; thought and will belong to it as truly as do sensation and memory image.¹

Although it is necessary for scientific method to organize sense data by an arbitrary disconnection of sense experience from value and personality, for philosophic method so to limit the realm of experience from which the evidence for this inquiry is derived, is not only unnecessary but impossible, if this investigation is to proceed.

There are certain tentative assumptions that seem to be in accordance with this definition of experience which we have adopted here. If ideal values are to be investigated, it must be by considering their function in the experience of individual selves. Consequently, if the realization of ideal values in human personality should be considered evidence of finite freedom and Infinite Purpose, any data suggesting the possibility of goodness, truth, beauty, and holiness must be derived from the same concrete individual experience which embodies sensation and self-consciousness. It is necessary, therefore, that these two questions should be considered central to this study: What is the evidence of the function of ideal values in the experiential process of the realization of the very basis of value. (114)

¹ See Brightman, *ML*, 56. Also cf. Whitehead, *ML*, 3.

2
 knowing? Is it possible that the concrete realization of ideal values
 in human personality might disclose an objective aspect of the process of
 3
 being?

B. The criterion of coherence.

In approaching the problem with a synoptic method this inquiry will use the criterion of coherence. Here coherence will mean the systematic consistency of the relations embodied in the content of reflective self-consciousness. This will require that these relations of fact and value which are embodied in conscious awareness should be free from all logical contradiction; and, in addition, as inclusive experience as possible should be considered in deriving those concepts which can be consistently interpreted. Only in their "togetherness" can the complex data have any meaning in accordance with the fundamental and generic notions which themselves are irrelevant in isolation. Thus coherence not only includes in a self-consistent and harmonious whole all experience and thoughts whether they be individual, social, theoretical, practical, ethical, aesthetic, religious, or logical; but a method using coherence constructs the total system by which the validity of each particular datum may be
 4
tested. It will be the aim of this investigation to test each datum

2
 Cf. Hocking, MGHE, 129 and 127. "It is this thought-over experience, experience already organized into idea which measures the power of any mind to appreciate new experience, to find the world objects of value. Value varies with idea-resource." (129) "Whatever energy is spent in understanding experience, in attaching its meaning to the reality idea, is so much recoverable energy for all other valuing It is the creation of the very fabric of value. (127)

3
 Cf. Sorley, MVIg for a relevant treatment of this question.

4
 See Brightman, ITP, 61. Also cf. Whitehead, PR, 5.

by this criterion before ascribing to it any claim to truth or worth for human personality. This raises a difficulty which must be dealt with here at the outset of the study.

What validity should be ascribed to the claims of persons whose data are offered as truth based on an intuitive insight into the nature of reality? The answer is best revealed by stating the implication of coherence for the relation of reason and intuition. In this study reason will mean the process of selecting, organizing, testing, and systematically interpreting the relevant evidence. The essential element of the many usages of the term, intuition, is the reference to what is immediately given in conscious experience. Although this reference often pertains to perceived fact, the emphasis here in the use of the term will be upon the principle of value to which the intuition refers in its function as a way of knowing. So the claims of persons who assert the more immediate and certain nature of their moral, aesthetic, or religious experience must be heard. But when those persons test the adequacy of their claims as substitutes for mediate knowledge by the mere feeling of certainty or fruitfulness in a belief, the line must be drawn at some point within reason. Without discrediting the possible moral, aesthetic or religious worth of these convictions, it should be noted that axiomatic feelings are not ways of knowing. All beliefs are objects to be known about and tested by reason for their consistency with other facts and values. That convictions derived intuitively from a "passionate crisis in existence" (which may be the essence of religious, moral, and aesthetic experience) do influence greatly individual self-determination, is not questioned here. It may be that the recognition of the congruence of such principles of

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What validity should be ascribed to the claims of persons whose data are derived as truth based on an intuitive insight into the nature of reality? The answer is best revealed by stating the implication of coherence for the relation of reason and intuition. In this study reason will mean the process of relating, organizing, testing, and systematically interpreting the relevant evidence. The essential element of the many stages of the same intuition, is the reference to what is intuitively given in conscious experience. Although this reference often pertains to perceived fact, the emphasis here in the use of the term will be upon the principle of value to which the intuition refers in its function as a way of knowing. So the claims of persons who assert the mere immediate and certain nature of their moral, aesthetic, or religious experience must be heard. But when these persons treat the adequacy of their claims as substitutes for realistic knowledge by the mere feeling of certainty or faithfulness in a belief, the line must be drawn at some point within reason. Without dissolving the possible moral, aesthetic or religious worth of these convictions, it should be noted that extra-intellectual and not ways of knowing. All beliefs are objects to be known about and tested by reason for their consistency with other facts and values. That conclusion derived intuitively from a "passionate crisis in existence" (which may be the essence of religious, moral, and aesthetic experience) do influence greatly individual self-determining, is not questioned here. It says that the recognition of the congruence of such principles of

value will tend to unify the individual experience from which the rational principles of interpretation must be derived. Our definition of experience assumed that self-experience itself is intuitively given in immediacy. But in this study even self-experience will never be considered as a substitute for self-knowledge. Unless there is some interaction and cooperation between reason and intuition provided for in this inquiry, the possibility of ideal value experience functioning in the process of knowing cannot be granted without substituting religious fervor, moral anguish, aesthetic ecstasy or social enthusiasm for the hypothetical, mediate knowledge to which are pinned our hopes of a "rationalistic sanity." For if there is no criterion of coherence, one intuition has just as good a claim to validity as any other; and with so irrational a method an adequate investigation of the data given for interpretation in this thesis would not be possible. Although intuition must be considered as a possible source of insight, it will never be considered here as a criterion for

5

knowledge. Reason alone is sovereign in testing the evidence which will

5

In order that this necessary methodological distinction should not minimize the rational element in certain types of feeling, this passage from Hocking, HNR, 104-105, is cited as consistent and acceptable to the method of this thesis: "Desire or more generally, feeling, is not something disparate from thought: feeling is a mass of idea at work within us. It is a thorough fallacy to suppose that one can feel or care about anything without knowledge, or that feeling and knowledge are inversely proportional to one another. The theory of feeling has been seriously distorted by confusing feeling with more or less incontinent or futile or unstable types of motor discharge, "emotional temperaments," and the like. Feeling is an experience of making up one's mind, rising to an occasion, appreciating something to the extent of mobilizing the powers of action. The proper contrast to feeling is not thought but callousness; and wherever I am insensitive to an interest or concern which finer members of the race care about, I may know that the root of my deficiency is a lack of intelligence or vision." (The reasons for not following Hocking's monistic conclusions from this keen insight into self-experience will be found in the following section.)

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 principles of interpretation must be derived. Our definition of experi-
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 upon something according to the nature of feeling, the power of feeling.
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 ever I am conscious to an object or person which I feel, I feel of the
 nature of feeling, I may know that the root of my feeling is a lack of
 intelligence or vision." (The source of this and following Hocking
 is the same as the source of the following passage.)
 "The rational connection from this insight into self-experience will be
 found in the following passage."

be considered as relevant. But this is a regulative rather than a constitutive function. The constitutive aspects of the process of being will be investigated in the metaphysical part of this study.

C. The method of procedure.

It is inevitable as well as fortunate that there will always be controversial elements in philosophical discussions. However, such divergence of interpretations as grows out of methodological obscurity only adds confusion and detracts from the zest of a rational approach to the really "persistent problems." To avoid such obscurity we cite the working hypothesis by which this investigation will proceed. It already has been indicated that in this study any idea as a clue to the nature of things beyond itself must be found in individual experience. This does not in any way predetermine whether objective existence is physical or mental in itself; but rather this assumes that reality for the experient is given for interpretation through the postulate that it is and the working hypothesis what it is. Such epistemological dualism is central to this investigation:

All that epistemological dualism asserts about the object is that it is not identical with the idea of it; and all that it asserts about the idea is that it refers to, or describes, or (simply) knows, the object.⁶

This hypothesis is consistent with the assertion that in the immediate personal consciousness of the concrete self-life the knowing process can be interpreted monistically as regards the "datum self." This is not pure knowledge by acquaintance, however. For genuine knowledge can

be derived from this self-experience only through ideas referring to the whole self and to external objects. This is, of course, dualistic. The difference between self-experience, which is always present, and self-knowledge, which is rarely achieved to its fuller possibilities, must be re-emphasized. For the possibility of avoiding the total skepticism which ever threatens the duality of idea and object is found in the memory and anticipation linkages given in self-experience by virtue of which present immediacy grows out of the past and refers to the future.

Without predetermining any conclusions concerning the views of Whitehead in the subsequent investigation we can seek his insight which can be used here to the advantage of this study.

Thus the epistemological difficulty is only solvable by an appeal to ontology There is a togetherness of the component elements in individual experience. This 'togetherness' has that special peculiar meaning of 'togetherness in experience.'⁷

In any "appeal to ontology" there are two alternatives. The dualism which threatens the possibility of any knowledge may be reduced to the monism of the Absolute Self: or this parallax between idea and object may be mediated by a voluntaristic reference to ontological growth. Since the meaning of experience as the ontological constituent of concrete existence can be described as the "self-enjoyment of being one among many, and of being one arising out of the composition of the many,"⁸ the concrete growth of personality as the realization of ideal values is particularly

⁷
Whitehead, PR, 288.

⁸
Ibid., 220.

relevant for consideration. This methodological perspective which epistemological dualism affords is a hypothesis for procedure; but the component elements of the process of being must be ascertained upon the basis of the evidence accounted for by Jung and Whitehead.

As the exposition proceeds it will be noted that there is no explicit treatment of the clinical work of Jung or the strictly cosmological study of Whitehead, since these lie beyond the scope of this inquiry. However, these cosmological notions as well as the psychiatric methods of studying human nature will be implicitly involved in the relation of human personality to its psychic and physical environment.

Value-experience consists of the realization of an end desired or the satisfaction of a need in the life of the individual organism. In this respect a human person is organic to physical nature. Yet human beings do seem to guide the realization of some values according to individually selected ends which are products of the imagination. According to Krutch or Pareto this ideal of growth is an illusion. Behaviorists would exclude the consideration of ideal values since the consciousness involved can not be admitted without expanding an initial method. Instrumentalists contend that ideals should be controlling factors in human conduct but that biological usefulness is the criterion. Experiences which do not fall in these categories are ascribed to social conditioning or genetically explained away. There are still other thinkers who contend that there is a uniqueness in ideal value-experience, which is causally influenced by but not determined by environmental conditions of individual experience. A sense of moral loyalty, a yearning for beauty, an intellectual curiosity for no practical ends, and

a desire to worship with no reward or punishment involved, in short, an apparently unique aspiration for and appreciation of fineness in thought and conduct, at least, suggests the possibility of spiritual dignity in human personality worthy of investigation. That an ideal is not found fully actualized in any individual experience, is the mark of its very nature: that there are conflicts between value aspirations, is as true as that there are discrepancies in sense perceptions. But both require the purposive control which is the function of reason. Both merit further investigation; but our scope limits this study to the former. The rational organization of the latter is the task of the natural sciences and experimental psychology. Since there seems to be no biological function which ideal value experiences perform, some other criterion must be considered. For the possibility that a human being might be able to organize this thought and conduct around an ideal of what he feels he ought to be, is important enough to deserve a more thorough test than that which a rat-cage affords.

The organic principle pervading the biological function of life can be generically reproduced in the psychic process of mental life according to the theory that there is an "interpenetration" of values. This means that each value is determined by and instrumental to each other value. If there is no single value by which the others might be tested, then "the highest intrinsic value is the experience of a person whose values are harmonious." For it is in man's thoughts and aspirations, his devotion to ideals, his illusions and tragic frustrations, that a

meaningful aspect of the universe may possibly be disclosed. Such a
 10
 postulate for investigation could be called a "higher behaviorism,"
 which avoids a stark naturalistic denial of a philosophy of objective
 value.

Behaviorism has furnished naturalistic inquiries a common denom-
 inator for the study of human behavior. It is the aim of this essay to
 seek an approach to the study of human conduct in terms of a common
 denominator which is not only consistent with behaviorism, in so far as it
 is true, but is also adequate to the facts of ideal value experience,
 the purposive elements of which behaviorism deems irrelevant. Perhaps
 an ideal of personal growth is an illusion; but such a significant
 judgment should come as a conclusion and not a premise of the investigation.

D. A preview of the accounts by Jung and Whitehead.

An epitome of the accounts by Jung and Whitehead discloses the
 adequacy of their compatible psychological and philosophical methods for
 furnishing the data and perspective for the problem of this thesis.

Jung was led to his view of the value of psychology for the
 development and higher integration of normal personality by his studies
 in mythological themes and in the problem of individuation. He insists
 that the "unconscious" needs adequate analysis and interpretation. To
 brand these data as "mysticism", as some of his critics have done, is no
 rational refutation of the evidence which he interprets. In accordance
 with his sound methodological perspective, Jung leaves the evaluation of
 his organized observations to the interpretation of philosophy. In

synthesizing the work of Freud and Adler he recognizes the causal interaction of the sexual and egotistic (will-to-power) impulses with consciousness. It is by virtue of the human psyche's inherent creativity and self-determining power for transforming these unconscious tendencies into conscious purpose that human personality has the capacity for the achievement of ideals produced by the imagination and disciplined by thought. Thus it is Jung's contention that individual introspection can become constructive. For in this new enlightened attitude of man toward himself, as well as toward others, lies the germ of a new possible attainment of self-creation.

Process is the ultimate metaphysical principle of Whitehead's organic metaphysics. The function of purpose and emergence are generic notions in this view. After Whitehead has formulated an inclusive description of concrete growth in which he integrates all the data of human experience as well as the other grades of occasions, he systematically interprets the nature of ultimate reality according to those metaphysical principles which are derived from his empirical description. In describing human experience Whitehead suggests that the many data which are components of the universe are felt as one by the subject of the process of concrete growth. In this concrete growth of unity out of complexity there is the self-enjoyment which is the determining characteristic of the experience of self-identity. The interaction between the subjective forms (emotions, valuations, purposes, aversions, and "consciousness") and the given data is possible through the emergent growth which integrates the matrix of feeling. Different forms of

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Process is the ultimate metaphysical principle of Whitehead's organic metaphysics. The function of senses and organisms are genetic notions in this view. After Whitehead has formulated an inclusive description of concrete growth in which he integrates all the data of human experience as well as the other grades of conscious, he systematically interprets the nature of ultimate reality according to those metaphysical principles which are derived from his empirical foundation. In describing human experience Whitehead suggests that the many data which are components of the universe are felt as one by the subject of the process of concrete growth. In this concrete growth all unity out of complexity there is the self-enjoyment which is the determining characteristic of the experience of self-identity. The interaction between the subjective forms (emotions, valuations, purposes, aversions, and "concrete moments") and the given data is possible through the emergent growth which interprets the matrix of feeling. Different forms of

mentality are factors in all existence; but the particular phases of the total process of reality which we would call conscious discrimination or knowledge are present only in the higher grades of the subject's purposive realization of ideal values. The integrating force initiating and sustaining this process is God as the principle of concretion and persuasion. Therefore, the meaning of ideal values flows from the interwoven nature of things.

In his work, A Theoretical Basis of Human Behavior, Weiss has presented a thorough descriptive account of the human organism. Is it possible to formulate a normative account of human conduct? In dealing with the problem this thesis will investigate the possibility of purposively transforming mere desires into rational spiritual appetites of a self-identical, self-conscious, and self-determining personality.

In dealing with the subject of a theoretical basis of human behavior, it is necessary to state that this is not intended as an exhaustive investigation of human behavior, but as a preliminary investigation of the subject. The purpose of this investigation is to determine whether or not it is possible to formulate a normative account of human conduct. If conscious mental functioning is to be completely understood, further analysis, one must recognize the limitations of and seek to correct the tendency of consciousness which ignores the existence of the unconscious.

1912, 176-177.

12

and they are found in all cultures; but the particular phases of the total process of reality which we would call conscious ideation or knowledge are present only in the higher grades of the subject's responsive realization of ideal values. The integrative force includes and sustains this process in and as the principle of conscious and purposive. Therefore, the meaning of ideal values lies from the interwoven nature of things.

In his work, A Theoretical Basis of Human Behavior, Weiss has presented a thorough descriptive account of the human organism. It is possible to formulate a narrative account of human conduct? In dealing with the problem this study will investigate the possibility of progressively translating more features into rational, ethical questions of a self-ideal, self-conscious, and self-determining personality.

CHAPTER II

THE FUNCTION OF IDEAL VALUE EXPERIENCE IN THE PROCESS OF KNOWING

A. The function of feeling in self-knowledge.

1. The active psyche and consciousness.

If all human thought and conduct can be entirely explained in terms of the physiological responses to environment, no account of ideal growth has an empirical basis. Although Jung recognizes the causal influence of the body upon the psychic functioning of the human organism, he denies the behavioristic account of mind in terms of matter:

We delude ourselves with the thought that we know much more about matter than about a 'metaphysical' mind, and so we overestimate physical causation and believe that it alone affords a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate we can know nothing, and only when we admit this do we return to a state of equilibrium.¹

In denying the adequacy of a behavioristic method Jung does not assume that his own account is an ultimate interpretation of human mentality; but he explicitly limits his investigation to the empirical psychological processes.² If conscious mental functioning is to be accurately understood, Jung further contends, one must recognize the limitations of and seek to correct the "studies of consciousness which ignore the existence

1

Jung, MMS, 205.

2

Ibid., 176-177.

3

of unconscious psychic life."

In his investigation of the human psyche Jung cites two fundamental points which must be kept in mind: (i) The fixed distinction between the unconscious psyche and bodily traits is an artificial dichotomy which is distorted by the intellectual understanding of this intricate intermingling of bodily and psychic characteristics. (ii) "The psyche is still a foreign, almost unexplored country of which we have only indirect knowledge; it is mediated by conscious functions that are subject to almost
4
endless possibilities of deception."

In the light of these basic assumptions it should be noted that the psyche is not a passive substance, but rather it is an active process for which "everything that acts is actual."
5
Since the activity heightens and maintains the feeling for the conscious aspect of personality, it can be said to produce a purposive influence upon the conscious mind in the latter's activity of knowing. In the causal interaction between the unconscious psyche and the conscious aspect of mental unity there is a process of regulating the former and conditioning the latter:

Sensation establishes what is actually given, thinking enables us to recognize its meaning, feeling tells us its value, and finally intuition points to the possibilities of the whence and whither that lie within the immediate facts.⁶

3
Jung, MMS, 205.

4
Ibid., 85

5
Ibid., 83.

6
Ibid., 107.

In his investigation of the human psyche Jung after two further
 mental points which must be kept in mind: (1) The fixed distinction between
 the unconscious psyche and bodily events is an artificial distinction which
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 between the unconscious psyche and the conscious aspect of mental activity
 there is a process of regulating the former and conditioning the latter:
 Sensation establishes what is actually given. Thinking enables
 us to recognize its meaning, feeling tells us its value, and
 finally intuition points to the possibilities of the whence
 and whether that lie within the immediate facts.

Jung, WMS, 100.

Ibid., 83

Ibid., 83.

Ibid., 107.

Jung compares this psychic orientation to the immediately experienced world to the geographical orientation made possible by a compass. Although he holds that these empirical functions of mentality are indispensable for understanding the psychological aspect of the process of knowing, "nothing prevents our shifting the cardinal points as many degrees as we like in one direction or the other, nor are we precluded from giving them different names."⁷

In considering the whole mind as "an extended area of so-called psychic phenomena which are partly conscious and partly unconscious,"⁸ Jung accounts for the organized mental unity of temporal experience. It is an experienced conscious awareness of some particular content, as evolving out of the unconscious. This account of the mental functioning in immediate experience is based upon the following analysis of the human psyche:

I may summarize by observing that we distinguish three mental levels: (1) consciousness; (2) the personal unconscious; (3) the collective unconscious. The personal unconscious consists of all those contents that have become unconscious, either because, their intensity being lost, they were forgotten, or because consciousness has withdrawn from them, i.e. so-called repression. Finally, this layer contains those elements — partly sense perceptions, which on account of too little intensity have never reached consciousness, and yet in some way have gained access into the psyche. The collective unconscious, being an inheritance of the possibilities of ideas, is not individual but generally human, generally animal even, and represents the real foundations of the individual soul.⁹

7

Loc. cit.

8

CAP, 100. Cf. 365.

9

Ibid., 110.

In the physical organism the unconscious aspect of the psyche is "related
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 to environmental conditions in the most intimate manner." Furthermore,
 the factor of purpose which unifies mental experience is derived from
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 unconscious elements.

In this way one can form an idea of the nature of the psyche. It consists of record-images of simple brain processes, and reproductions of these images in an almost infinite series. These images have the character of consciousness. The essence of consciousness is a riddle which is beyond me. It is possible to say, however, that anything psychic will take on the aspect of consciousness if it comes into association with the ego. If this condition does not exist it is unconscious.¹²

It should not be supposed that this is a solipsistic assertion that concrete existence is in anyway dependent upon an individual's being conscious of it; but rather the existence for that individual is an object for knowledge only through this mental functioning. Furthermore, when Jung asserts that the essence of consciousness in the sense of an ultimate interpretation is beyond his understanding, he is not saying that there is no empirical evidence for self-consciousness. On the contrary he affirms the synthetic function of this dominating unity in the fact of immediate experience:

It is my mind, rich in images, that gives the world color and sound; and that real and most rational certainty which I call experience is, in its most simple form, a supremely complicated structure of mental images. So in a certain sense there is nothing that is directly experienced except the mind itself. Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it.¹³

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Ibid., 111.

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See CAP, 61 and 83-84

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CAP, 81.

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CAP, 86.

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In the typical organism the unconscious aspect of the psyche is subjected
to environmental conditions in the most intimate manner. In this sense

the factor of purpose which unifies mental experience is derived from
unconscious elements.

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In this way one can form an idea of the nature of the psyche.
It consists of records-images of stimuli which are processed, and re-
production of these images in an abstract thinking series. The
images have the character of consciousness. The essence of con-
sciousness is a reality which is beyond all. It is possible to say
however, that anything given to will take on the aspect of conscious-
ness if it comes into association with the ego. In this condition
there is no such thing as a "reality".

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It should not be supposed that this is a nihilistic assertion that
conscious existence is in every way dependent upon an individual's being
conscious of it; but rather the existence of that individual is an object
for knowledge only through this mental functioning. Furthermore, when
I say, "I am" that the essence of consciousness in the sense of an ultimate
factorization is beyond his understanding, he is not saying that there is
no empirical evidence for self-consciousness. On the contrary he affirms
the synthetic function of this functioning with in the fact of immediate
experience:

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It is my mind, this is images, that gives the world before me
meaning; but that real and most rational certainty which I call
experience is, in its most simple form, a completely empty-
ness of content of mental images. So in a certain sense there
is nothing that is directly experienced except the mind itself.
Everything is mediated through the mind, translated, filtered,
altered, twisted, even falsified by it.

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1919, III.
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See CAR, 81 and 82-84
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CAR, 81.
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CAR, 83.

The sequence of mental processes in the organization of emotional and purposive compulsions by the "synthetic ego-consciousness" furnish the data for psychological investigation. Since this involves more than overt behavior, the problems have light thrown on them in many cases by
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introspective methods.

Such problems as are involved in this detailed study of the active psyche and consciousness are: (i) the interaction between the unconscious and the conscious; (ii) symbolic expression and the individual libido; and (iii) the organic functioning of idea and feeling in the givenness of self-experience.

2. The interaction between the unconscious and the conscious.

The evidence upon which Jung bases his postulate of the unconscious can be investigated only indirectly in its effect upon consciousness or in the dream imagery that is produced by the unconscious processes. As the result of an intensive study of the latter, Jung has come to the conclusion that though some dreams do embody suppressed desires and wishes, the hypothesis that all dreams are such imaginary fulfilment, and that none are anything more, is not justified by the evidence. His own hypothesis is far more inclusive in its interpretation:

Dreams may give expression to ineluctable truths, to philosophical pronouncements, illusions, wild fancies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides The dream is specifically the utterance of the unconscious It is certain that consciousness consists not only of wishes and fears, but of vastly more than these, and it is highly probable that the unconscious psyche

contains a wealth of contents and living forms equal to, or even greater than consciousness, which is characterized by concentration, limitation, and exclusion.¹⁵

It is a mark of Jung's scientific method that he recognizes the limitation of his approach and is ever testing his method as well as his conclusions in conscious experience. Freud's method has suffered from his lack of such proper scientific humility and caution.

Jung's study of "dream-pictures," which furnish symbolic representations of unconscious processes, has suggested to him the probability of some kind of "centering process":

It is a process which brings into being a new center of equilibrium and it is as if the ego turned in an orbit around it. What the aim of this process is remains at first obscure. We can only remark its important effect upon the conscious personality. From the fact that the change heightens the feeling for life and maintains the flow of life, we must conclude that there is a peculiar purposefulness inherent in it.¹⁶

Apart from the embodiment of this "peculiar purposefulness" in consciously selected ideals, the conscious control of this unconscious "centering process", which "heightens the feeling for life and maintains the flow of life," could not be possible. When consciously selected ideals elicit this "peculiar purposefulness" in either thought or conduct, it is by virtue of the unconscious "centering process" with which they are interacting in their creative as well as interpretive function. But this conscious process will be investigated later. The emotional and purposive factors in this unconscious "centering process" can not be accounted for by mere rational conceptions of it. Its probable existence

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MMS, 12-13.

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Ibid., 83.

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contains a wealth of content and living forms which, on the
other hand, is characterized by a certain
simplicity and clarity.

It is a part of the scientific method that in recognizing the limits
of the approach and in ever testing the method as well as the
connections to previous experience. Freud's method has suffered from
his lack of such proper scientific humility and caution.

Thus, the idea of "transference," which Freud has
developed as a part of his theory, has suggested to him the possibility
of some kind of "centering process":

It is a process which begins with a new center of activity
and it is as if the ego turned in an orbit around it.
That the aim of this process is to bring about a new
and only then the important effect upon the conscious part
of the mind. From the fact that the change is felt as a
for life and maintains the flow of life, we may conclude that
there is a peculiar purposiveness inherent in it.

Apart from the repetition of this "peculiar purposiveness" in connection
selected ideas, the conscious control of this unconscious "centering
process," which "lightens the feeling for life and maintains the flow
of life," could not be possible. When consciously selected ideas
elicit this "peculiar purposiveness" in either thought or conduct, it is
by virtue of the unconscious "centering process" with which they are
interacting in their creative as well as integrative function. But
this connection process will be investigated later. The emotional and
purposive factors in this unconscious "centering process" can not be
accounted for by mere rational conceptions of it. Its probable relevance

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MS. B-12
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is postulated upon the function of some such process in the production of symbol formation. In an integrated personality it is involved in the ideals eliciting a conative disposition.

Although this interaction between the unconscious and the conscious processes, such as feeling, intuition, and thinking conceptually is possible because there is a continuity of operation; still there is within the total process a differentiation of function:

While consciousness is intensive and concentrated, it is transient and directed upon the immediate present and the immediate field of attention; moreover it has access only to material that represents one individual's experience stretching over a few decades. A wider range of 'memory' is artificially required and consists mostly of printed paper. But matters stand very different with the unconscious. It is not concentrated and intensive but shades off into obscurity; it is highly extensive and can juxtapose the most heterogenous elements in the most paradoxical way. More than this, it contains, besides an indeterminable number of subliminal perceptions an immense fund of accumulated inheritance-factors left by one generation of men after another, whose mere existence marks a step in the differentiation of species.¹⁷

The intricate relation of the unconscious and conscious in this process of interaction within the human psyche should not be taken for an identification or the substitution of either for the other one. Each process has its own organization for which it only can function, even though this function itself is causally effected by the other process. The unconscious should not be thought of as "a mere receptacle for contents discarded by the conscious mind."¹⁸ Nor should conscious mentality be considered as a mere shadowy projection of the psychic disposition shaped

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MMS, 215.

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Ibid. 37..

is essential to the function of some such process in the production of
symbol formation. In an important personality it is involved in the
elicit of a cognitive reaction.

Although this interaction between the unconscious and the conscious
processes, such as feeling, intuition, and thinking, is con-
siderable there is a continuity of operation; still there is within
the total process a differentiation of function.

While consciousness is selective in concentration, it is also
and directed upon the immediate present and the immediate field
of attention; however, it has access to the material of the
unconscious. The unconscious is a vast storehouse of
a wider range of material, it is selectively retained and organized
within a limited range. The unconscious is not organized and
retained. It is not organized and retained and organized. It
is not organized; it is highly organized and organized. It
most important factor in the unconscious is the unconscious.
This, it contains, besides an organized and organized material.
The unconscious is a vast storehouse of material, it is
the unconscious of the unconscious, which is the unconscious.
It is the unconscious of the unconscious.

The unconscious relation of the unconscious and conscious to this
process of interaction within the human psyche should not be taken for
an identification or the identification of either for the other and
process has its own organization for which it only can function, even
though this function itself is usually effected by the other process.

The unconscious should not be thought of as a mere receptacle for contents
discarded by the conscious mind. Nor should one think of it as
constituted as a mere shadowy projection of the ego's disposition.

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ENC. 110
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1911. 27.

by the forces of heredity. For "consciousness, which is the ego's awareness of its relatedness to what goes on within the psyche, has evolved both in the individual and in the race, out of the unconscious."¹⁹ This functional continuity does not preclude the uniqueness of the unity-in-complexity attained in self-consciousness, the minimum of which is "the ego's awareness of its relatedness." For the central point, here, is that consciousness has evolved.

In this interaction the subjective conditions of objective thought are involved. Jung guards against psychological determinism, on the one hand, and against an ignoring of the psychological factors as causal influences upon conscious ideas, on the other.

We must always bear in mind that, despite the most beautiful coincidences between the facts and our ideas, our explanatory principles are none the less only points of view, that is, phenomena of the psychological and aprioristic conditions under which thinking takes place.²⁰

The "psychological conditions" arise from the inherited and acquired psychic tendencies which actively influence the conscious thinking process, even though the mind is not aware of the tendency as such. The "aprioristic conditions" arise from the fact that though a psychological method cannot render an interpretation of "truth" as such, the empirical method can describe some of the processes of observation and association by which possibilities of truth and possibilities of error arise in our thinking. The objective truth which the mind seeks can never be explained by a method which is limited to concomitant subjective processes; but to

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CAP, 365

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Ibid., 4.

deny the possibility of reaching some objective truth in seeking it, even as an ideal postulate, is to go beyond the scope of psychological inquiry. Thinking itself, as a means of transcending immediate experience, necessitates some "working hypothesis" or "explanatory principles."

3. Symbolic expression and the individual libido.

Jung contends that the process of knowing is not limited to the perceptive and logical relations of which the mind is aware in its concentrated "field of attention." In the groundwork of the human psyche there are inherited psychic tendencies that produce primordial images or mythological symbols which give rise to much of the thought content of self-consciousness.

Science and these symbols are incommensurables. They are indispensable conditions of the imagination; they are primary data — the materials whose expediency and warrant to exist science can not deny offhand.²¹

This symbol formation is the purposive factor in the imagination. Without imaginative symbols reason has no data from which ideals of thought or conduct can be rationally derived. Intuitive insight is thus preserved as a source of knowledge. The thinking by which the symbols are given meaning will be considered later.

Jung grants that as a methodological procedure the natural sciences must deal in deterministic terms of causality as an abstraction from the total psychic process. But when the self seeks to know itself, the data relevant to purposive feeling or a conative disposition can not be ignored, for "even science cannot escape the psychological conditions

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MMS, 129.

of knowledge; and psychology must be particularly alive to these

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conditions." In the purposive function of reason there is an unconscious concomitant "quantum of libido" or psychic energy. The involved interaction of efficient and final causality is indiscernible with a method suitable only for investigating mechanical causality. Nevertheless, the effect of the individual libido upon conscious symbolic expression must be investigated.

Psychic energy appears, when actual, in the specific, dynamic phenomena of the mind such as instinct, wishing, willing, affect, attention, power of work, etc. These in fact make up the psychic forces. When potential, energy appears in specific acquisitions, possibilities, aptitudes, attitudes, etc., which are its conditions.²³

In mental development the attracting power of symbolic expression represents this "corresponding quantum of libido." The creative and interpretative power of ideals in human thought and conduct is an empirical exemplification of this psychological principle that is central for Jung.

Mental development cannot come through purpose and will alone. There is need of the attracting power of the symbol, the value quantum of which transcends the value of the cause. But the formation of the symbol cannot take place until the mind has dwelt long enough upon the elementary facts; that is to say, until the inner or the outer necessities of the life-process have brought about a transformation of psychic energy. If man were living altogether instinctively and automatically the transformation could come about through biological laws. Something of this is still to be seen in the mental life of the primitives, which is at the same time quite concretistic as well as quite symbolical.²⁴

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CAP, 25.

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Ibid., 15

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Ibid., 26.

As long as the mind is regarded as an immutable substance or an exclusively self-constitutive activity in its perceptive and logical function, a psychological account of mental growth is impossible. Such a narrow notion of mind as a magical agent approaching experience from without is not only barren of interpretative value; but such an abstraction from the total mental life misses the essential principle of mental growth itself.²⁵ From Jung's point of view the experiential mental unity functions as reason in the purposive integration of unconscious feeling reflected in the imagination. That scientific analysis calls its symbolic ideals "working hypotheses" does not alter the psychological principle involved. The volitional constitutive growth of personality, which is symbolically expressed in ideals necessary for self-knowledge, can not be more than mediately described by a psychological method:

The psychologist, to be sure, may never abandon his claim to investigate and establish relations in complicated psychic events. To do so would be to deny psychology the right to exist. Yet he can never make good this claim in the fullest sense, because the creative aspect of life which finds its clearest expression in art baffles all attempts at rational formulation. Any reaction to stimulus may be causally explained; but the creative act which is the absolute antithesis of mere reaction, will forever elude the human understanding. It can only be described in its manifestations; it can be obscurely sensed, but never wholly grasped.²⁶

This fundamental principle of all self-experience needs the emphasis of further illustration in other aspects than the aesthetic to which Jung is referring here.

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See CAP, 26.

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MMS, 176-177

Take, for an instance, the moral experience of obligation to act unselfishly. No scientific account of glandular secretion or muscular reaction, no genetic analysis of unconscious motives or repressions, can negate the given self-experience of this "creative aspect of life." These scientific accounts must be considered in a proper evaluation of the moral worth of the experience, but the sense of duty itself is given for such a rational formulation. From this intuitive feeling of self-experience rational principles of interpretation (symbolic ideals) are derived. Without a process of reason there would be no basis for normatively evaluating the worth of this moral experience for thought and conduct. Clarity of rational insight and the assumption of the objectivity of ideal growth depend upon this mental operation. No moral experience of love occurs in self-experience without emotional and physiological concomitants subject to psychological analysis: no rational ideal for understanding the meaning or fruitful expression of that love can be achieved without thoughtful consideration. However, neither the analytic investigation by scientific method nor the synoptic evaluation by ethical interpretation create the feeling of "oughtness" from which both description and interpretation are derived and to which such mediate explanation can only approximate. The love or feeling of obligation is given in moral self-experience. Whether or not such an experience is mere illusion as far as objective value is concerned, is not a matter for psychological method to decide, but waits along with other immediate experiences of sensations or mystical intuitions for philosophical evaluation. But it is with the givenness of such self-experiences that this psychological consideration is dealing here.

When an ideal is derived from "the most comprehensive experiences of life," that ideal can be a symbolic expression which so affects an individual libido as to elicit an "autonomous complex." Jung describes the conditions of this psychic transformation as follows:

Only under the ruling of an emotion can a concept, or whatever the dominant idea may be, become an autonomous complex; without it, the idea remains a concept subservient to the arbitrary judgment of consciousness, a mere intellectual counter without determining force. An idea as a mere intellectual concept has no influence on life, because in this form it is little more than an empty word. Conversely, however, if the idea achieves the significance of an autonomous complex — then it effects the life of the personality through the emotions.²⁷

Consequently, certain ideals have had a transforming influence in individual self-experience of moral, aesthetic, religious, and cognitive values because they have embodied the feeling qualities eliciting a creative imagination that gives purpose to personal growth. The Christian doctrine of the Trinity exemplifies this symbol formation in the realm of religious aspiration. But it is more to the point of this particular section of the inquiry to realize that in the process of knowing the symbol formation which transforms and integrates the "autonomous complex" in individual self-experience produces an ideal of unity, consistency and coherence. The self-experience of intellectual curiosity underlying all scientific and philosophical endeavor is the crystallization of this particular "autonomous complex". It is a cognitive attitude or a "psychological concept that designates an especial grouping or ordering of the psychic contents; which grouping is oriented

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either by a goal or a so-called ruling principle."

In the light of this account, scientific and metaphysical first principles are not only "working hypotheses" by which the immediate self-experiences may be tested; but because of their psychological character these symbolic expressions are creative as well as interpretative. So a faith in the objective validity of such systematic interpretations elicits a creative transformation of the individual libido in the process of knowing itself. The scientific postulate of causal continuity in an interconnected natural order and the metaphysical postulate of an ultimate unity as the productive causality expressing a Divine purpose, illustrate the same psychological principle and elicit the same psychic transformation. The determination of objective validity is another matter for which psychological method is

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not adequate.

4. Organic function of thinking and feeling in self-experience.

Jung assumes that in immediate self-experience there is an interaction of unconscious feeling and conscious thinking by which the former is made partially conscious and the latter has the capacity for transforming the quality of the individual experience in which this organic function operates. It should be noted, however, that thinking is not said to create self-experience but rather to transform its experience of ideal values. The ontological basis of the givenness of

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Ibid., 140.

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See MMS, 176-177.

this experiential unity will be discussed later. Apart from this individual immediacy the process of knowing is an utter mystery.³⁰

In addition to the sensations "that give the world color and sound" there are given in self-experience certain intuitions or sources of spiritual wisdom such as faith, hope, love, or insight. How then are these indubitable data of self-experience to be accounted for? Jung's answer is explicit:

These four highest achievements of human effort are so many gifts of grace, which are neither to be taught or learned, neither given nor taken, neither withheld nor reearned, since they come through experience which is something given, and therefore beyond the reach of human caprice. Experience cannot be made. They happen —yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them —that much lies within our human reach. There are ways which bring us nearer to living experiences, yet we should beware of calling these ways "methods". The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being.³¹

This is not a substitution of religious fervor, moral anguish, aesthetic ecstasy or social enthusiasm, for the mediate functioning of the rational processes. Rather this assumption is a recognition of those elements of ideal aspirations which are given in self-experience. In the function of reason rational ideals are derived from these creative intuitions as hypotheses for their explanation. But when such self-knowledge as results from this process of interpretation is achieved, it must be distinguished from self-experience. Whereas the former is abstract in the sense that science is abstract, self-experience itself is

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See CAP, 86 and MMS, 107.

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MMS, 261.

concrete and ceases to be the "actual creative aspect of life" in the intellectual interpretation derived from it which neglects this intuitive experiential source. "For nothing is more damaging and dangerous to immediate experience than cognition:

But for the purpose of cognition we must detach ourselves from the creative process and regard it from without; only then does it become a picture and express meanings. Then we not only may, but indeed we must speak of 'meaning.' And in so doing what was before pure phenomenon, becomes something that in association with other phenomenon has meaning; it plays a definite role, serves certain ends, brings about effects fraught with meaning. And we can see all this we get the feeling of having understood and explained something. Thus is the need of science recognized.³²

But the recognition of the essential place of mediate interpretation in the operation of reason should not excessively narrow the perspective in the process of knowing. This would discount the "subliminal perceptions which are not at the disposal of the intellect, and which, therefore, are missing in a purely intellectual picture of the world."³³ A complete comprehension of the world, and even much more of self-knowledge, requires an intuitive source of insight into the immediacy of self-experience for the derivation of content for self-consciousness. Each of these "subliminal perceptions" or intuitive insights must be tested for its coherency with relation to other details of conscious experience. It is a psychological condition of systematic thinking that this organic function of idea and feeling should operate in the cognitive disposition. For the attitude of conscious discrimination is basic to the rational

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CAP, 243.

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Ibid., 269.

process of observing, generalizing, criticizing and interpreting consistently the most inclusive selection of relevant evidence. The data of human wishing, desiring, aspiring, and striving, which are embodied in immediate self-experience, can not be substituted for the mediate rational principles of reflective self-knowledge. But the purposive function of reason in self-consciousness can not elicit, direct, or regulate the conative process of psychic growth in abstraction from these "subliminal perceptions" or intuitive insights. Without rational integration and transformation of unconscious psychic tendencies, disturbing complexes will be produced in thought and conduct, whereas, in the rationally organized life, ideals function as goals of emotional and purposive fulfillment in the imagination, if not in actual realization.

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It might be well at this point to recall that Jung has differentiated between the functions of sensation (in which impressions of the external world are given), thinking (by which meaning is recognized), feeling (by which value is determined), and intuition (by which the source and direction of the possibilities of concrete personal psychic growth are given in flashes of insight). Thus through intuition self-experience is given to reason as a concrete unity; and through interpretation the Weltanschauung or "distinctive way in which one views the world" adds to the worth of life as well as giving it more intelligible meaning, since "retroactively it also changes us." It is at this stage of the progression from a given experiential unity to a

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See CAP, 92, 96-98, 140 and MMS, 91.

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CAP, 145. See MMS, 107. Cf. CAP, 140.

rational self-consciousness that the function of feeling in ideal value experience becomes central to the process of self-knowledge.

It is evident, then, that I take feeling as a function in itself and distinguish it from sensations and intuitions. Who- ever confuses these last two functions with feeling in the narrower sense, can obviously not acknowledge the rationality of feeling. But if they are separated from feeling, it becomes quite clear that feeling values and feeling judgments — that is to say our feelings — are not only reasonable, but are also as discriminating, logical and consistent as thinking.³⁶

Thus in the "venture which requires us to commit ourselves with our whole being", as the process of psychic growth, a scientific method can not in abstraction from the intuitive insights of ideal values produce any adequate self-knowledge derived rationally from self-experience. There is necessitated a closer examination of the value-intuitions given in self-experience. For the conative development toward an ideal of personality is at once the function of feeling and of reason. It is when the objective validity of the function of feeling or ideal value experience comes into question that a psychological method must recognize, as does Jung's, that there is involved "a very obvious limitation in the application of the psychological view-point."³⁷

In view of Jung's insistence that a psychological method is only adequate for ascertaining the empirical data, further investigation of the ideal of personal growth requires a study of a compatible epistemological interpretation.

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MMS, 104.

³⁷

Ibid., 225.

B. Reason as the regulative principle of selecting data.

1. The concrete givenness of self-experience.

The key principle of the mental life is the subjective unity apart³⁸ from which "there is nothing, nothing, nothing, bare nothingness." In the self-origination of high-grade human occasions "there is a togetherness of the component elements in individual experience. This 'togetherness' has that special peculiar meaning of 'togetherness in experience.'³⁹ It is this unity-in-complexity that embodies those component factors of concrete immediate experience, the elucidation of which is the sole⁴⁰ justification for any thought. What are these component factors that are given in concrete self-experience?

The emotional conformation of purpose affords the continuity of given self-experience. This self-conjoined function of feeling is the conformation from state to state in the process of becoming by which the concrete self-life of each individual person is constituted.⁴¹ Each subject so constituted is such in relation to everything else in the universe; but especially important are those objects within the relative perspective of the subject which provoke a special mode of activity within the latter.

Such a mode of activity is termed a 'prehension.' Thus a prehension involves three factors. There is the occasion of experience within which the prehension is a detail of activity; there

38

Whitehead, PR, 254.

39

Ibid., 288. Cf. PR, 220.

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Ibid., 6. Cf. PR, 4, 252 and 254.

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SME, 35-36. Cf. PR, 220; AI, 267.

is the datum whose relevance provokes the origination of this prehension; this datum is the prehended object; there is subjective form, which is the affective tone determining the effectiveness of that prehension in that occasion of experience. How the experience constitutes itself depends on its complex of subjective forms.⁴²

Embodied in this complex of subjective forms are the physical and mental poles that function in the self-unity as memory and anticipation linkages by virtue of which the temporal conformation is possible.

To say that the brain is the organ of memory does not imply that the brain does the remembering or thinking or that the mind uses the **brain for these purposes**. It simply means that the brain conditions the mental activities of thought and recollection in the same manner that inherited psychic tendencies operating in the "unconscious" causally interact with the mental process of conscious discrimination. In rejecting the mechanistic account of cerebration, Whitehead contends that present cerebration does not produce a memory of the image of the past. What is thought to be such is rather an image in the present which is analogous with the image produced in the past by past cerebration. In this account the physical memory or efficient causation is analysed by the associate mental occasion thus producing conscious memory. Because of the irreversibility of time, "the image of the present is the outcome of the gathering up of the true memory into the creativity of the present."⁴³

Just as the function of memory is to link the self-unity with the past, out of which this concrete growth is constituted in its perpetual

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AI, 227.

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P6ICP, 62.

in the whole relation provides the understanding
this presentation; this defines the presented object; there
is subjective form, which is the effective form determining
the effectiveness of that presentation in that occasion of
experience. Now the experience determines itself because
of its complex of subjective forms. 42

Embedded in this complex of subjective forms are the physical and mental
causes that function in the self-unit as sensory and anticipatory functions
by virtue of which the temporal constitution is possible.

To say that the brain is the organ of memory does not imply that
the brain does the remembering or thinking or that the mind uses the brain
for these purposes. It simply means that the brain conditions the mental
activities of thinking and remembering in the same manner that other
local psychic functions operating in the "unconscious" condition its contact
with the mental processes of conscious discrimination. In regarding the
neurophysiologic account of constitution, I should mention that memory
constitution does not produce a memory of the facts of the past. That
is thought to be truth is rather an idea in the present which is analogous
with the images produced in the past by past constitution. In this
account the physical memory or efficient constitution is analyzed in the
association of mental constitution thus producing conscious memory. Because of
the irreversibility of time, the image of the present is the witness of
the passing on of the past memory into the present of the present.
Just as the function of memory is to link the self-unit with the
past, out of which this concrete growth is constituted in the present.

process of becoming, so volitional activity links the "utmost verge" of present immediate self-experience with the possibilities of future concrete growth. This volitional activity, which Whitehead calls anticipation, is embodied in the "'subjective aim,' which controls the becoming of a subject, is that subject feeling a proposition with the subjective form⁴⁴ of purpose to realize it in that process of self-creation." In the case of the lower grade occasions such as an electron, for instance, an anticipation is a blind physical fact. But the conceptual mentality of self-conscious experience transforms it into a mental fact.⁴⁵ For the given subject of mental life is progressively defined by the ideal of growth that is to be actualized in the future. The ideal itself is⁴⁶ derived from the creative intuitions of the experient.

In short, the component factors of feeling, memory, thinking (not found as necessary to all forms of experience), and volitional anticipation are concretely experienced together as the subjective unity given to the function of reason.

2. The general form of conscious experience.

Consciousness can not be exactly defined but must be experienced as "that quality which emerges into the objective content as the result of the conjunction of fact and a supposition about that fact It is the quality inherent in the contrast between Actuality and

⁴⁴ PR, 37. Cf. PR, 248-249.

⁴⁵ See P6ICP, 61 and AI, 249.

⁴⁶ See RIM, 132-133 and PR, 228.

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 Ideality." Therefore, the development of conscious discrimination or selective emphasis is a mode of attention relative to "the influx of ideality into its contrast with reality, with the purpose of reshaping the latter into a finite, select appearance."⁴⁸ In this relating activity the many objects, apart from which consciousness could not be experienced, are felt as unified in the perspective of the judging subject. Such conscious discrimination is not the necessary base of all experience; but arises in the higher phases of self-experience as an activity regulating the emotional "enjoyment" of constitutive growth reflected in the ideals of the imagination.⁴⁹ This immediate self-consciousness should not be considered as "a conception of a trim, tidy, finite experience uniformly illuminated."

No notion could be further from the truth. In the first place, the equating of experience with the clarity of knowledge is against the evidence. In our own lives and at any moment, there is a focus of attention, a few items in clarity of awareness, but interconnected vaguely but yet insistently with other items in dim apprehension, and this dimness shading off imperceptibly into undiscriminated experience The penetration of intuition follows from the expectation of thought. This is the secret of attention Our variety of phase is infinite.⁵⁰

Though conscious discrimination is not necessary for the mere self-enjoyment of immediate experience, it must be noted that "the quality of an act of experience is largely determined by the factor of thinking

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AI, 347.

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Ibid., 349. Cf. 347-348.

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See PR, 246 and 270. Cf. PR, 362, 399, 408.

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FOR, 62-63.

Therefore, the development of conscious discrimination is
 selective activity in a mode of attention relative to the latter of
 identity with its content with reality, with the purpose of reducing the
 latter into a finite, select appearance. In this relating activity
 the many objects, apart from their consciousness could not be experienced.
 are felt as unified in the perspective of the judging subject. Such
 conscious discrimination is not the necessary base of all experiential
 but arises in the higher phases of self-experience as an activity
 reducing the essential "momentum" of constitutive growth reflected in
 the basis of the individual. The individual's self-experience
 should not be considered as a suspension of a unity, finite
 experience uniformly illuminated.

Its action could be further from the truth. In the first place,
 the activity of experience with the identity of knowledge is
 against the evidence. In our lives and at any moment, there
 is a focus of attention, a few lines in a field of awareness, but
 interconnected variously and not inevitably with other items in the
 apprehension, and this allows of a self-experience into
 unified experiential experience. . . . The presentation of individual
 follows from the experience of growth. This is the reason
 of attention. . . . For variety of space is infinite.

Though conscious discrimination is not necessary for the
 self-enjoyment of immediate experience, it must be noted that the quality
 of an act of experience is largely determined by the factor of thinking

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 AL 247.
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 1944, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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 which it contains." Self-consciousness as the product of reflection becomes rational consciousness that is integrated according to the conformation of purpose as "the very essence of life."⁵² But however rationally organized self-consciousness may become, the idea in consciousness is never identical with the object in the external world to which the symbol elicited in individual experience refers. What, then, is the relation of immediate self-experience to concrete existence?

3. Immediate experience and concrete existence.

Whitehead defines concrete existence in terms of the "self-enjoyment of being one among many, and of being one arising out of the composition of the many."⁵³ In so far as this involves only an emotional conformation of one state of existence to another, emotional awareness is the mark of self-existence whether it pertains to a human or non-human experience. But human thought about that external world of concrete existence must begin with the analysis of the component elements arising from the bodily functioning of each individual person. In self-cognition "that part of the bodily event, in respect to which cognitive mentality is associated, is for itself the unit psychological field:

Thus we know ourselves as a function of unification of a plurality of things which are other than ourselves. Cognition discloses an event as being an activity, organizing a real togetherness of alien things. But this psychological field does not depend on its cognition so that this field is still a unit event as abstracted

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Ibid., 64.

52

AI, 267. Cf. PR, 22.

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PR, 220.

from its self-cognition What is known is already a prehension of aspects of the one real universe.⁵⁴

In the interwoven connectedness (prehensions) of all the particular occasions of existence, human occasions are only rare instances. Nevertheless, a person, as a high-grade occasion of existence, "has truck with the totality of things by reason of its sheer actuality"; even though it "has attained its individual depth of being by a selective emphasis
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limited to its own purposes." Thus human mentality is ontologically continuous with the less specialized forms of concrete existence such as electrons, for instance:

There is thus an analogy between the transference of energy from particular occasion to particular occasion in physical nature and the transference of affective tone, with its emotional energy, from one occasion to another in human personality. The object-to-subject structure of human experience is reproduced in physical nature by this vector relation of particular to particular.⁵⁶

Consequently, any limitation of the data of the universe by science to physical energy, or by philosophy to mental energy, is an abstraction "from the complex energy, emotional and purposeful, inherent in the subjective form of the final synthesis in which each occasion completes
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itself." (With this understanding of the nature of concrete existence as independent of human thought about it, the main argument can be brought to a head.)

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SMW, 216-217. Cf. NL, 40, PR, 6, and PR, 97.

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PR, 22.

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AI, 242.

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Ibid., 239.

In the case of the immediate self-experience of a human person, "the selective emphasis limited to its own purposes" involves conscious discrimination (even if it is only a minimum of self-awareness) as "one conjoined, self-consistent function whatever be the complexity of that function."⁵⁸ In view of this function of conscious discrimination,

Whitehead contends that the objects for knowledge are present in every act of experience; but there is no knowledge about those objects unless there is a functioning of reasoning processes in the concrete immediate experience of a particular person.⁵⁹ By virtue of this rational self-

activity "experience receives a reorganization in the relative importance of its components."⁶⁰ Therefore, although concrete existence is no less real because a person's awareness of it and relative knowledge are dependent upon the person's mental functioning, the universe for that person becomes unified through the selective self-construction of symbols derived from his own immediate experience.⁶¹ With this assumption the question of the relation of self-experience to self-knowledge becomes particularly relevant.

4. Self-experience and self-knowledge.

It has already been indicated that though self-experience does not in itself involve reflective thought, such a rational organization

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PR, 32. Cf. PR, 22.

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See PR, 236. Cf. PR, 243, 273, 257 and 135-136.

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PR, 270.

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See PR, 257; FOR, 64; and NL, 45-46.

of individual consciousness by progressive self-knowledge makes a
 62
 difference of quality in a self-conscious personality. The steps by
 which such progressive self-knowledge is derived from self-experience
 require investigation.

In his notion of symbolism Whitehead accounts for the knowing func-
 tion by which the "temporal conformation from state to state" is
 approximated by the human mind. For not only does the givenness of
 experience depend upon this concrete "temporal conformation from state
 to state"; but also does the universality of truth depend upon the
 universality of relativity embodied in the notion of duration rather than
 63
 "pure succession." In accordance with this view of "supersession"

which is potentially internal to each occasion, Whitehead holds that
 "there is no continuity of becoming, but there is a becoming of
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 continuity." To avoid the infinite regress involved in the notion of
 a continuous process of becoming, Whitehead has concluded that time is
 epochal:

The occasion B which requires concretion so as to supersede
 A embodies a definite quantum of time which I call the
epochal character of the concrescence. The epochal theory of
 time is the foundation of the theory of atomic organisms, and
 of the modern quantum-theory.⁶⁵

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See PR, 220, 236, 270, 516 and FOR, 64.

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See SME, 38-39.

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P6ICP, 64.

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Loc. cit. For this discussion the givenness of time is the
 essential fact to be noted.

In view of the essential part played by immediate experience in a person's knowledge of the external world as well as that of his own personality, Whitehead rejects the epistemological assumption which seeks to interpret experience by means of a strained attitude of attention. An adequate account must be so organized that it does not "determine the given components of experience in abstraction from our private way of subjective reaction, by reflection, conjecture, emotion, and purpose." 66

The process of knowing is an integral part of the process of being in which human experience is an act of self-origination emerging from but yet connected with the whole of nature. "The living organ of experience is the living body as a whole." 67 The vague compulsions of emotion and purpose, "which form the main stuff of experience," are retained in "that intimate sense of derivation from the body, which is the reason for our instinctive identification of our bodies with ourselves." 68

The symbolic process of knowing is the exemplification of the fact that a unity of experience arises out of the confluences of many components. Thinking as the essential function necessary for self-knowledge effects a transformation of potentiality into actual unity upon the level of human experience where the experient has the capability for symbol formation as the basis for the function of reason.

But in the transformation from potentiality to actual fact inhibitions, intensifications, direction of attention toward,

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AI, 288.

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AI, 289.

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AI, 290.

direction of attention away from, emotional outcomes, purposes and other elements of experience may arise. Such elements are also true components of the act of experience; but they are not necessarily determined by the primitive phases of experience from which the final product arises. An act of experience is what a complex organism comes to and in its character of being one thing. Also its various parts, its molecules, and its living cells, as they pass on to new occasions of their existence, take a new color from the fact that in their immediate past they have been contributory elements to this dominant unity of experience, which in its turn reacts upon them.⁶⁹

Thus self-knowledge as conscious discrimination of objects experienced is an integral factor in the ontological interplay of subject with object. Although this symbolic self-knowledge itself is mediate in the form of rational principles, it is derived from and substantiated by "direct intuitive observation" of the primal constitutive process of immediate self-experience.⁷⁰

Before the dualistic character of reflective knowledge can be investigated in Whitehead's account, the initial pre-reflective stage of the knowing process, which is monistic in the sense that self-experience is a unity, must be considered.

Whitehead designates this initial process of self-knowledge or knowledge of the external world as "symbolic reference" in the modes of "presentational immediacy" and "causal efficacy." In holding the relativistic position that "individual perceptivity is the ultimate

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SME, 86-87.

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Cf. AI, 228.

direction of reflection away from, ecological changes, purposes
and other elements of environment may arise. Such elements
are also thus components of the not-alternative; but they
are not necessarily determined by the relative phases of *
experience from which the final product arises. In fact of
experience in which a complex organism comes to and in its
character of being one thing. Also the various parts, the
molecules, and the living cells, as they are so new
organisms of their existence, take a new color from the fact
that in their transition state they have been contemporary
elements of the dominant unity of experience, which in its
turn reveals their own. 69

Thus self-knowledge as conscious identification of objects experienced
is an integral factor in the totalized intensity of subject with object.
Although this epistemic self-knowledge itself is mediated in the form of
vertical principles, it is derived from and substantiated by "direct
intuitive observation" of the primal constitutive process of knowledge
70
self-experience.

Before the final character of reflective knowledge can be
investigated in Whitehead's account, the initial pre-reflective stage of
the knowing process, which is mediated in the sense that self-experience
is a unity, must be considered.

Whitehead begins with the initial process of self-knowledge or
knowledge of the external world as "epistemic reflection" in the sense
of "pre-reflective immediacy" and "cognitive efficiency." In finding the
reflective position that "individual perceptivity is the ultimate

physical fact," he bases the essential contingency of individual immediate experience on these ontological principles: (i) What for the sub-human level of existence are blind prehensions, for human occasions are instances of self-experience in the mode of presentational immediacy. (ii) This

physical imagination or sense perception is made conscious relative to
 71
 mental functioning. In this intuitive immediacy the self most closely conforms to the givenness of "temporal supersession" upon which the
 72
 universality of truth depends.

Through the mode of "causal efficacy" the self becomes aware of a connection in the order of external things and a sense of continuity between the past, his present bodily condition, and his present immediate experience. "Causal efficacy is the hand of the settled past in the

73
 formation of the present." The vagueness of this mode interacts with the mode of "presentational immediacy" in the presented locus or "specious present" of the self-identical and individual perspective. In the self-activity involved in this interaction "this symbolic reference is the active synthetic element contributed by the nature of the percip-

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 ient." Within the perspective by which each experient "enjoys" an apprehension of the world given for such awareness emotional and purposive compulsions are felt as constituting self-experience.

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P6ICP, 62-63. Cf. AI, 228.

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Cf. SME, 38-39.

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SME, 50.

74

Ibid., 8.

physical fact," he says, the essential unity of individual individuals
 appearance in these ecological entities: (1) What for the individual
 level of existence are these entities? For human organisms are they
 of self-appearance in the mode of presentational immediacy. (2) This
 physical relation to sense, according to which each is relative to
 another through things. In this inclusive immediacy the self is already
 related to the givenness of "temporal immediacy" from which the
 universality of truth depends.

Through the mode of "sensory immediacy" the self becomes aware of a
 connection in the order of external things and a sense of immediacy
 between the self, his present bodily condition, and his present immediate
 experience. "Sensory immediacy" is the form of the relatedness to the
 formation of the present. The presence of this mode interests with
 the mode of "presentational immediacy" in the present form or
 "present as present" of the self-identical and individual perspective. In
 the self-activity involved in this interaction "this specific reference in
 the active synthesis of sense is attributed by the nature of the perspec-
 tive." Within the perspective by which each experience "enjoys" an
 apprehension of the world gives for such awareness emotional and
 perceptive consciousness are felt as constituting self-experience.

VI
 PERIOD, 22-25. OF. AL, 192.
 VII
 22. EMP, 22-23.
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 EMP, 23.
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 EMP, 24.
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Since consciousness is an emphasis upon the selection of objects, perception is consciousness analyzed in respect to those objects selected for this emphasis. Consciousness is the acme of emphasis. It is evident that this definition of perception is wider than the narrow definition based upon sense-perception, sensa, and the bodily sense-organs.⁷⁶

This account of non-sensuous perception is based upon a function of the human mind for which the view of mere sense-perception does not provide adequate recognition. The external world is given for knowing as are the emotional and purposive compulsions of self-experience; but "no material for the interpretation of sensa is provided by the sensa themselves, as they stand starkly, barely present, and immediate. We do interpret them."⁷⁷ In self-knowledge this non-sensuous perception functions in our knowledge of our own immediate past of a fraction of a second ago:

It is gone, and yet it is here. It is our indubitable self, the foundation of our present existence. Yet the present occasion while claiming self-identity, while sharing the very nature of the bygone occasion in all its activities, nevertheless is engaged in modifying it, in adjusting it to other influences, in completing it with other values, in deflecting it to other purposes. The present moment is constituted by the influx of the other into that self-identity which is the continued life of the immediate past within the immediacy of the present.⁷⁸

According to the "reformed subjectivist principle" the notion that the object completely determines the process of knowing, in which the

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AI, 231.

77

Ibid., 232.

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Ibid., 233.

These considerations are in essence upon the relation of object.

Perception is a complex process involving in respect to these objects. The object is the cause of perception. It is evident that this definition of perception is wider than the narrow definition based upon sense-perception, taste, and touch. ⁷⁶

This account of non-sensory perception is based upon a function of the human mind for which the view of sense-perception does not provide adequate explanation. The external world is given for knowing as are

the emotional and purposive cognitions of self-expression; but the material for the interpretation of sense is provided by the sense organs. ⁷⁷ As they stand directly, namely present, and immediate. ⁷⁸

Interpretation then? In self-knowledge this non-sensory perception functions in our knowledge of our own immediate sense of a function of a

second step:

It is gone, and yet it is here. It is our immediate self, the function of our present existence. For the present occasion while this self-existent, while during the nature of the present occasion in all the activities, however less is engaged in working it, in adjusting it to other relations, in adjusting it with other values, in adjusting it to other purposes. The present moment is constituted by the nature of the other than self-knowledge which is the present moment of the function of the immediate self. ⁷⁹

According to the "retained subjective" relation, the action that

the object completely determines the process of knowing, in which the

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Al. 131.
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131. 132.
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131. 132.

mind passively contributes nothing, is rejected. Though the physical inheritance of percepta is given and can not be made or modified in its character as a datum by the mind, "the final synthesis, with its production of appearance, is reserved for the occasions belonging to the personal

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soul." In the interpretative synthesis the mind becomes the regulative principle of selection and unity. This is the subtle rational process originating in the creative activity of memory and perception and culminating in the production of "appearance" or the mediate re-construction of immediate intuitions by which external existence and the future possibilities of personal growth are made the objects to which ideas in

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the mind refer. For "in every act of experience there are objects for knowledge; but, apart from the inclusion of intellectual functioning in

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that act of experience, there is no knowledge." Therefore, the function of reason on the level of rational consciousness is both creative and selective in the production of reflective principles that both elicit

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and interpret ideals derived from the imagination.

Although it might be said that self-knowledge of the past is in the modes of causal efficacy and presentational immediacy, and although the present might be said to be intuited in the mode of presentational immediacy, the future possibilities which are central to self-knowledge can be consciously recognized only by the speculative process of ration-

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Ibid., 276.

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See P6ICP, 62; SME, 8: and AI, 347-349.

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PR, 236.

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See AI, 347-349 and RIM, 131-133.

ally formulating ideals. Intuition which even at best is not without some interpretation, becomes symbolic interpretation. "Symbolism is essential for the higher grades of life; and the errors of symbolism can never be wholly avoided."⁸³ Epistemological monism is thus seen to account inadequately for the future possibilities of personal growth. It also lacks any principle for explaining the fact of error. Only a dualistic epistemology can adequately account for such error as is involved in the conscious recognition by the mind of the objects (real or ideal) to which the ideas refer. Though these "monistic" pre-speculative modes condition and interact with the reflective stages, the immediacy of the former does not render the speculative interpretations of the latter any less mediate.

Thus the result of symbolic reference is what the actual world is for us, as that datum in our experience productive of feelings, emotions, satisfactions, actions, and finally as the topic for conscious recognition when our mentality intervenes with its conceptual analysis.⁸⁴

In this analysis of the concrete givenness self-experience is seen to be the basis of self-knowledge; but self-knowledge in interpreting this given "topic for conscious recognition" is essentially dualistic in character. With this assumption comes the responsibility of (i) pointing out the conditions of a dualistic interpretation; and (ii) meeting the polemic of skepticism directed against every form of epistemological dualism. (In this task the reasoning process by which the process of

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PR, 278.

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SME, 18-19.

reason is investigated in this thesis must itself be restated so as to account for the change from a more analytic to a more synthetic method.)

C. Reason as the speculative principle of coherent interpretation.

1. The conditions of a dualistic method.

The perspective of and, to a large extent, the conclusions of any speculative approach are determined by the method employed. Since the possibility of error seems to be adequately accounted for by a dualistic method only, the monistic theory has been rejected as inapplicable to speculative endeavor. But the conditions, with special reference to the criterion of truth, upon which a dualistic perspective might be formulated still require investigation. For "philosophical discussion in the absence of a theory has no criterion of the validity of evidence."⁸⁵

In his definition of speculative philosophy Whitehead indicates the general nature of the theory or "working hypothesis" as well as the criterion he employs for testing the data:

Speculative Philosophy is the endeavor to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted. By this notion of 'interpretation' I mean that everything of which we are conscious, as enjoyed, perceived, willed, or thought, shall have the character of a particular instance of the general scheme.⁸⁶

If speculation is to be coherent, the fundamental ideas of a rational scheme must be so formulated that they necessarily presuppose each other in an inclusive and harmonious account. For an idea to be admitted or retained in this rational formulation, it must have this character,

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AI, 284. Cf. pages 6-8 of this thesis for rejection of monism.

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PR, 4.

namely, coherence with the rest of the scheme. Such notions must also be logical and self-consistent. In seeking to attain such a synoptic vision "the requirement of coherence is the great preservative of rationalistic sanity." For "incoherence is the arbitrary disconnection of first principles."⁸⁷ In seeking tentatively to formulate as inclusive generic notions as possible and in exploring as many possible adjustments of ideas, it must not be forgotten that the intrinsic reasonableness of such rational principles is their adequacy and applicability in interpreting the given data of immediate experience for the elucidation of which the speculative effort was made.⁸⁸

Since the starting point for thought is the analytic observation of the component elements in immediate experience, weakness of insight and inadequacies of language prevent any final formulation. However, there is no first principle which is in itself unknowable by rational insight. The progressive approximation of a coherent interpretation to the actual structure of reality is possible through an "asymptotic approach to a scheme of principles, only definable in terms of the ideal which they should satisfy."⁸⁹ Such a "working hypothesis" as might be used to interpret the topics of human thought or conduct become measuring rods for the rationality of human value experience. It is the task of speculative philosophy to formulate those ideals of interpretation which integrate such thought and conduct. For "the power of going for the

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PR, 9.

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Cf. PR, 4, 6, 12, 16, and 63.

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PR, 6.

namely, coherence with the rest of the scheme. Such notions must also be logical and self-consistent. In seeking to attain such a synthetic vision "the treatment of coherence is the great preservative of rationalistic sanity." For "rationalism is the arbitrary association of first principles." In seeking positively to formulate an inclusive generic notions as possible and in exploring as many possible adjustments of ideas, it must not be forgotten that the intrinsic reasonableness of such rational principles is their adequacy and applicability in interpreting the given facts of immediate experience for the elucidation of which the speculative efforts are made.

Since the starting point for thought is the analytic observation of the component elements in immediate experience, awareness of insight and consciousness of language prevent any final formulation. However, there is no first principle which is itself unobtainable by rational insight. The progressive approximation of a coherent interpretation to the actual structure of reality is possible through an "epistemic approach to a scheme of principles, only definable in terms of the ideal which they newly realize." Such a "working hypothesis" as might be used to help the topics of human thought or conduct become meaningful rods on the rationality of human value experience. It is the task of speculative philosophy to formulate those ideals of interpretation which

penetrating idea, even if it has not yet been worked into any methodology,⁹⁰
is what constitutes the progressive force of Reason."

As an ideal value experience intellectual curiosity is a product of wonder which seems to be limited to the reflective self-consciousness of human beings. Although science and philosophy have replaced magic and superstition "the wonder remains. There has been added, however, some grasp of the immensity of things, some purification of the emotions⁹¹ by the understanding." According to the division of labor by which reason seeks to realize its ideal, the scientific emphasis is upon the observation of particular occurrences, and upon inductive generalizations in laws of nature which indicate the manifestation of the universal process in particular functions. On the other hand, the emphasis of philosophy is upon the universality of particular observations as they are interpreted in the coherent systematization of generic notions. Multiplicity of fact is integrated by the rational unification of meaning.

The task of reason is to fathom the deeper depths of the many-sidedness of things. We must not expect simple answers to far-reaching questions. However far our gaze penetrates, there are always heights beyond which block our vision.⁹²

The aesthetic enjoyment, which reflective thought furnishes a rational person seeking to realize the value of intellectual curiosity or technological utility, should not blind one to the fact that mixed with apparent certainties, which themselves can never be more than

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FOR, 36.

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NL, 46.

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PR, 519.

working hypotheses, is much ignorance for which only probability can be substituted. Skepticism has to be considered as very immanent when "the basis of all probability and induction is the fact of analogy between an environment presupposed and an environment directly experienced."⁹³

No exact correspondence between fact and idea is possible in any speculative interpretation that aims at the full comprehensiveness by which man's deepest intuitions are cultivated. The trustworthiness of reason is questioned on the basis of the parallax between the conscious idea and the postulated object to which the mental activity refers and by which it is provoked. Is the speculative venture (as well as the inductions of scientific method) an inherently irrational assumption?

2. Skepticism and the appeal to ontology.

In holding to the assumption that "the final court of appeal is intrinsic reasonableness,"⁹⁴ Whitehead has freed himself from a static conception of truth; but he has also assumed the responsibility of showing that "the very possibility of knowledge should not be an accident of God's goodness; it should depend on the interwoven natures of things."⁹⁵

Since concrete existence has been postulated as a necessary objective world to which the ideas of immediate experience might refer in their bid for rationality, even the external world is a "working hypothesis" no less than the existence of other minds and an ideal of personal growth to

93

PR, 314.

94

Ibid., 63.

95

Ibid., 289.

not the hypothesis, is with language for which only probability can be

substituted. The hypothesis has to be considered as very important when the

basis of all probability and induction is the fact of regularity in nature.

an environment presupposed and an empirical, strictly experimental."

In many circumstances between fact and idea is possible in any

speculative interpretation that what at the first correspondence by

which man's respect is being investigated. The truthfulness of

reason is questioned on the basis of the regularity between the conscious

idea and the postulated object to which the mental activity refers and

to which it is referred. Is the speculative venture (as well as the

induction of scientific method) an inherently irrational assumption?

1. Speculation and the appeal to analogy.

In relation to the assumption that "the final cause of speech is

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intrinsic reasonableness," Whithead has freed himself from a static

conception of truth; but he has also assumed the responsibility of showing

that "the very possibility of knowledge should not be an accident of God's

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existence; it should depend on the intrinsic nature of things."

Since concrete existence has been postulated as a necessary objective world

to which the ideas of idealistic experience might refer in their bid for

rationality, even the external world is a "working hypothesis" no less

than the existence of other minds and an ideal of personal growth to

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97, 98.

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100, 101.

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103, 104.

which a mere "unique experiential togetherness" in immediate experience
 96 refers. It is the hope of rationalism that these "working hypotheses"
 systematically organized into a general theory will adequately and
 coherently interpret the intuitive perceptions, emotions, and purposive
 compulsions of immediate self-experience. "This hope is not a meta-
 physical premise. It is the faith which forms the motive for the pursuit
 97 of all sciences alike, including metaphysics." Certainty is forever
 impossible in this "asymptotic approach to a scheme of principles, only
 98 definable in terms of the ideal [coherence] which they should satisfy."
 But reasonable probability is thus seen to be as affirmable as the
 skepticism based on "unknowability" of first principles.

The preservation of such faith must depend on an ultimate moral
 intuition into the nature of intellectual action —that it should
 embody the adventure of hope. Such an intuition marks the point
 where metaphysics —and indeed every science — gains assurance
 from religion and passes over into religion. But in itself the
 faith does not embody a premise from which the theory starts; it
 is an ideal which is seeking satisfaction. In so far as we
 believe that doctrine, we are rationalists.⁹⁹

But what does Whitehead substitute for the Absolute Self by which
 the monistic idealist avoids the skepticism bred by the uncertainty of
 this dualistic method? Instead, Whitehead makes an "appeal to ontology,"
 since "all difficulties as to first principles are only camouflaged

96

See PR, 288, 314 and AI, 348.

97

Ibid., 67.

98

Ibid., 6..

99

Ibid., 67.

which is a mere "rationalized superstition" in immediate connection
with it. It is the hope of rationalism that these "rationalized
superstitions" are the only ones which will survive and

ultimately organized into a general theory which shall be able to
explain the history of the individual, the nation, and the world.

Consequently of itself it is self-sufficient. "This hope is not a mere
rational promise. It is the faith which forms the motive for the pursuit

of all sciences alike, including metaphysics." "Consequently it is forever
impossible for this 'rationalized superstition' to be a science of metaphysics, only

believe in terms of the ideal (science) which they should realize."
But reasonable probability is thus seen to be as attainable as the

speculation based on "unreasonableness" of first principles.
The preservation of such faith must depend on an ultimate moral

intuition into the nature of intellectual action -- that it should
embody the adventure of hope. Such an intuition seeks the point
where metaphysics -- and indeed every science -- gains its substance

from religion and passes over into religion. But in itself the
faith does not embody a method. It is the theory which is
in itself which is really a method. In so far as we
believe that nothing, we are rationalists. 96

But what does this method substitute for the Absolute Self by which
the scientific ideal is reached? The scientific ideal by the impossibility of

this dualistic method? Instead, Kantianism makes an "appeal to ontology."
Since "all difficulties as to first principles are only postponed

96
See FR. 288, 289 and AI. 288.
97
Ibid., 27.
98
Ibid., 27.
99
Ibid., 27.

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metaphysical difficulties." But is not the Absolutist's solution an "appeal to ontology" also? It is so; but Whitehead's alternative is of something a different kind. It is to more like finite volitional activity than to divine mediation that he appeals in his reference to the process of being for the solution of this fundamental epistemological difficulty.

By referring to the structure of the immediate experience of a person in whose sensations, emotions, compulsions of purpose, in short, by whose "self-enjoyment" the actual world is prehended as a given datum — here in the structure of the actual entity "the problems of efficient causation and knowledge receive a common explanation." ¹⁰¹ The function of "direct intuitive observation," in which the external world is described by a scientific method, is a subject not included in the scope of this study. Yet the explanation of efficient causation in the concrete growth of personality, which is relevant to the explanation of how skepticism can be avoided in self-knowledge, is central to this inquiry.

In the texture of the high-grade subject of experience which a human person has become, the concrete growth of personality is constituted by the realization of values, some empirical, some ideal. The objective reference of the "unique experiential togetherness" of immediate emotional awareness is not limited to the postulated external world; but this immediate self-experience also refers to the postulated ideal of a total personality. Toward this ideal of personal growth the subjective aim of

100

Ibid., 288.

101

Ibid., 290. Cf. AI, 226-227 and PR, 4.

metaphysical difficulties. But is not the Absolute's solution an
 "appeal to ontology" also? It is so; but Whitehead's alternative is of
 something different kind. It is to make the volitional activity the
 living condition that he appeals to his reference to the process of being
 for the solution of this fundamental epistemological difficulty.

By referring to the structure of the immediate experience of a
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 by a scientific method, is a subject not limited in the scope of Whitehead's
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 awareness is not limited to the postulated external world but this
 immediate self-experience also refers to the postulated ideal of a total
 personality. Toward this ideal of personal growth the subjective aim of

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purposive self-creation is directed. In the unique self-experience unified by memory and anticipation purposive ideals of thought are transformed into purposive ideals of value experience. This volitional activity

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elicits creative growth. Whereas mere discursive abstractions cannot escape the skeptical charges brought against epistemological dualism, there is a truth about ultimate reality accessible through the coherent realiza-

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tion of ideal values. That the emotional conformation of such an anticipatory act of experience in the process of becoming is central to the problem of the universality of truth, has been asserted unequivocally by Whitehead:

Universality of truth arises from the universality of relativity whereby every particular actual thing lays upon the universe the obligation of conforming to it. Thus in the analysis of particular fact universal truths are discoverable, those truths expressing this obligation.¹⁰⁵

The truth which the analysis of self-experience expresses as an obligation to which self-knowledge must conform, if it is to escape the skeptical relativism of mere abstract discursive knowledge, is the purposive control of all ideal value experience. This is the function of reason by which reality is disclosed in the art of life.

This function is to constitute, emphasize, and criticize the final causes and strength of aims directed towards them It is well to be quite clear on the point

102

Cf. PR, 37 and AI, 267.

103

See RIM, 132-133.

104

See AI, 226-227 and AI, 343.

105

SME, 39

purposeful self-direction is directed. In the initial self-experience
 defined by sensory and emotional purposeful ideas of thought are trans-
 formed into purposeful ideas of value experience. This volitional activity
 103
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 escape the theoretical changes brought about by philosophical analysis, there
 is a truth about nature really accessible through the coherent realiza-
 104
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 the problem of the universality of truth, has been asserted inadequately
 by Whistler:

Universality of truth arises from the universality of relatively
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 105
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 relativism of mere abstract distinctive knowledge, in the universe
 control of all ideal value experience. This is the function of reason
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 This function is to coordinate, emphasize, and organize
 the final causes and strength of aims directed towards
 them . . . It is well to be quite clear on this point

106
 Cf. PH. 37 and AI. 187.
 107
 See PH. 188-189.
 108
 See AI. 188-189 and AI. 212.
 109
 PH. 38

that Reason is inexplicable if purpose be ineffective.

3. Transition from the process of knowing to the process of being.

In the light of the investigation thus far, the key principle in the process of knowing has been the purposive function of reason. This is the ideal value experience of rational activity in the selective analysis and interpretative synthesis of the evidence given in immediate self-experience. Concrete existence in itself is independent of the conceptions of it derivatively embodied in self-consciousness. But the concrete existence of the external world and the past existence of one's own self-identity is dependent upon the selective and regulative reconstruction of sense and value intuitions. Within this synthetic consciousness concrete existence has meaning for persons capable of such rational activity. The self-conscious experience, in which the data to be known about are given, maintains its unity-in-complexity by virtue of the function of memory and ideal anticipation. Through this experiential unity the present inheritance of the past is purposively directed toward actualization in the concrete growth of personal unity in the future. The mediate ideas derived from the intuitive experience of sensation, emotion, and compulsions of purposiveness, are necessary abstractions from concrete psychic growth.

The mediate knowledge of the external world is thus based upon a postulate of its concrete existence. It is given in the bodily functionings from which the implications of its reality are derived. Through scientific analysis and cosmological notions of the relation of

that Reason is incapable of purpose be ineffective.

3. Transition from the process of knowing to the process of being.

In the light of the investigation thus far, the key principle is

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actualization in the concrete growth of personal unity in the future.

The mediate ideas derived from the intuitive experience of sensation,

emotion, and conceptions of purposiveness, are necessary abstractions

from concrete psychic growth.

The mediate knowledge of the external world is thus based upon

a postulate of the concrete existence. It is given in the bodily

functionings from which the significations of its reality are derived.

Through scientific analysis and cosmological notions of the relation of

the "stubborn facts" to each other, the working hypothesis that there is such an objective reality is tested for its rational validity.

The mediate knowledge of the self is based upon a postulate of a total self toward which the "unique experiential unity" or immediate self-consciousness is growing. The past inheritance, from which self-knowledge is partially derived, is known by the same method as that by which the data suggesting the external world are analysed. But the future possibilities of self-creation are given in the emotions, aspirations, and purposive compulsions intuitively experienced and ideally embodied in the disciplined imagination. The derivation of such rational principles requires a synoptic method by which an ideal of personal growth is tested for its consistency with other intuitions and for its inclusiveness of the total relevant experience. Though perfect clarity is highly desired, it is not always possible; but the rational congruence of imagination distinguishes ideal anticipation from the vagueness and neurotic introversion of mere phantasy.

However coherent may be the analytical knowledge of the concrete existence of the external world or the self's inheritance from its past or present environment, and however coherent may be the synoptic self-knowledge of the ideal possibilities of future self-creation, regardless of the maximum of systematic clarity in conscious discrimination, nevertheless, such knowledge is only mediate. As such, these rational principles of interpretation are based upon postulates that have no inherent guarantee that there is a corresponding reality. A relativism with its skeptical consequence for knowledge threatens the validity of all interpretation. Skepticism as a theoretical possibility is inescapable

the "attribution factor" to each other, the working hypothesis that there is such an objective reality is tested for its rational validity.

The method of knowledge of the self is based upon a postulate of a total self toward which the "various experiential unity" or immediate self-consciousness is growing. The past inheritance, from which self-knowledge

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existence of the external world or the self's inheritance from the past or present environment, and however coherent may be the synthetic self-knowledge of the ideal possibilities of future self-creation, regardless of the manner of systematic clarity in conscious discrimination, never-

theless, such knowledge is only mediate. As much, these rational

principles of interpretation are based upon postulates that have no

inherent warrant that there is a corresponding reality. A relativism with its skeptical consequences for knowledge threatens the validity of all interpretation. Skepticism as a theoretical possibility is inseparable

unless the existence of error in the process of knowing is to be irrationally disregarded altogether. That would be the same as intellectual suicide. Skepticism as a rational certainty is so evidently a self-contradiction when the very assertion of this truth gives reason at least enough validity to deny that it has any at all. How then can there be a mediation of this parallelism so that these postulated working hypotheses may be further tested?

The rational probability of the actual correspondence between the environment of the external world and the impression of that environment embodied in the sensations is an important issue. But it is a matter which falls without the scope of this thesis, except in so far as such cosmological data are directly relevant to that aspect of self-experience from which self-knowledge is derived.

In the case of self-knowledge itself, this skeptical relativism must be dealt with at once, if this investigation is to proceed. The objective validity of an ideal for a total personality requires an account of the concrete growth of personal unity. This involves an analysis of the component elements in present self-experience as it grows out of the past. It necessitates a synoptic interpretation of the possibilities of the present self-consciousness as it emerges into the realization of the future. In the rational consciousness necessary for self-knowledge (though not for self-experience) there is a synthetic unity of sense with value intuition, the past with the present, and the actual compulsions of emotional and purposive aspirations. In the present immediate experience the possibility of ideal value depends on anticipation for the future. This volitional activity is not the same as self-knowledge; but

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ally disregarded altogether. That would be the case in intellectual
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experience the possibility of ideal value depends on anticipation for the
future. This valitional activity is not the same as self-knowledge; but

it is the concrete experience from which the insights of self-knowledge (in regard to future possibilities) must be rationally derived and coherently tested for worth and validity. But the distinction between ideal value experience in the concrete self-life and abstract self-knowledge, does not imply that the latter is of no difference to the former. On the contrary, the quality of self-conscious ideal value realization is dependent upon self-knowledge, not only as one integral part of itself, but also as the function by which the realization of ideal values is purposively controlled. Although an ideal is derived from an intuitive experience genetically prior to self-consciousness, such an ideal becomes a rational principle for thought and conduct, only, when it has been consciously recognized as such. In that recognition the future is in the making.

Therefore, this epistemological problem of the skepticism threatening the parallelism of idea and object necessitates an investigation of the purposive activity of self-experience. This investigation must transfer its focus from the process of knowing to the process of being. For the rational probability of self-knowledge can not be affirmed or denied until the working hypothesis of ideal value realization in a total personality has been considered. This involves a genetic analysis of emotional and purposive compulsions (or psychic tendencies) as well as a synthetic interpretation of the concrete growth of personal unity.

CHAPTER III

THE FUNCTION OF IDEAL VALUE EXPERIENCE IN THE PROCESS OF BEING

A. Jung's analytical interpretation of the process of self-creation.

1. The energetic conception of psychical events.

In his conception of psychical events Jung rejects the mechanistic view with its purely causal notion of events as uniformly shifting spatial relations between immutable substances.¹ He advances the "energetic" view which is essentially teleological in character. To avoid ambiguity he uses the term "final" in place of "teleological". However, when the human level of existence is concerned, as it is in this thesis, the meanings of the terms are interchangeable. Although this does not deny that the causal account has some value as a limited explanation, Jung joins with modern physics in recognizing its inadequacy and one-sidedness as a complete interpretation.

Therefore, not only the facts of a cosmological account, but also the meaning of symbolic ideals embodying emotional and purposive psychic

1

This discussion is based on Jung's description of psychic energy which is a notion comparable to physical energy in physics. "Psychic energy appears, when actual, in the specific, dynamic phenomena of the mind such as in instinct, wishing, willing, affect, attention, power of work, etc. . . These in fact make up the psychic forces. When potential, energy appears in specific acquisitions, possibilities, aptitudes, attitudes, etc., which are its conditions." CAP, 15. Cf. CAP, 1-3; 17; and 25-36.

CHAPTER III

THE FUNCTION OF THE VARIOUS FACTORS IN THE PROCESS OF BEING

1. The analytical investigation of the process of self-creation.

1. The energetic conception of physical events.

In his conception of physical events Jung rejects the mechanistic view with its purely causal notion of events as uniformly shifting mental relations between immovable substances. He advances the "energetic" view

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tendencies, must ultimately be interpreted from the energetic point of view.

a. The dynamic theory of life.

Jung's energetic notion is expressed more concretely in his conception of the psychic constitution of personal character as the individual form of the human being. In self-experience the potential energy embodied in specific possibilities and attitudes toward them becomes actual psychic energy in the volitional activity of the whole self's endeavor.² The complex functioning of various psychic tendencies can be integrated for purposes of psychological interpretation around two fundamental attitudes of the self, that of introversion and that of extroversion. Before discussing this notion another central principle of the dynamic theory of life should be cited.

In considering complexes as constitutive psychic activity which has crystallized at a focal point in psychic growth, Jung comes to these conclusions: (i) Feeling as a normal function is distinguished from the self-experience of sensation and intuition. (It will be recalled that by "feeling" Jung refers to the function of evaluation which is experienced in psychic orientation along with sensation, thinking, and intuition.)³ (ii) The concrete process of psychic growth is a function of feeling.⁴

b. Psychological types.

The vital function of personal attitudes in the psychic process of self-creation is emphasized in Jung's description of psychological types.

²
See CAP, 15. Cf. MMS, 261.

³
See MMS, 107.

⁴
See MMS, 104.

transformation, must ultimately be interpreted from the energetic point of view.

2. The dynamic theory of life.

Jung's energetic notion is concerned more concretely with the question of the psychic transformation of various elements of the individual form of the human being. It self-regulates the potential energy embodied in specific possibilities and attitudes toward them become actual psychic energy in the volitional activity of the whole self's organism. The

complex functioning of various psychic tendencies can be interpreted for purposes of psychological interpretation around two fundamental attitudes of the self, that of introversion and that of extraversion. Before this energetic notion another central principle of the dynamic theory of life should be cited.

In considering complexes as constitutive psychic entities which are crystallized as a focal point in psychic growth, Jung comes to three conclusions: (i) Feeling as a central function is distinguished from the self-experience of sensation and intuition. (It will be recalled that by "feeling" Jung refers to the function of evaluation which is concerned in psychic organization along with sensation, thinking, and intuition.) (ii) The concrete process of psychic growth is a function of feeling.

3. Psychological types.

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See Jung, *Psychological Types*, 1921.

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The total result of my work in this field up to the present is the presentation of two general types covering attitudes which I call extroversion and introversion. Besides these I have worked out a four-fold classification corresponding to the functions of thinking, feeling, sensation and intuition.⁵

Therefore, personal attitudes of introversion or extroversion or a balanced correlation of the two can be purposively regulated in one's thought and conduct by ideals which elicit "the predominant psychic content,"⁶ and guide its realization as value experience in the process of self-creation which is emotionally appealing and intellectually satisfying. This is illustrated in the respective ideals which integrate the attitudes and consequently the character of the aesthete, whose appreciation of beauty alone leads him to seek escape in introversion, the zealot, whose fanatical devotion to one cause has calloused his appreciation of other values, so that his lack of inner sufficiency drives him to extroversion, or the individual who so purposively controls his emotional and intellectual attitudes that he seeks a harmoniously integrated ideal value experience. The character of the latter is determined by the manner in which he organizes his thought and conduct so as to satisfy his introverted spiritual appetites for beauty, truth and holiness along with an extroverted expression of sociability and an enlightened good will. The degree to which such mental activities are organized in a consistent and progressive realization by inner and outer adjustment, to that degree psychological types of "normal" persons will vary. It is this view of human nature that is central to

5

Ibid., 107.

6

CAP, 345.

the possibilities of self-creation as suggested by Jung, which will be
 7
 considered later in this account.

In the genetic theory of the libido which is basic to this view of psychological types Jung fully takes into account the etiological factors of the sexual impulse (Freud) and the masculine protest in the will-to-power (Adler). But in thinking of all instincts or unconscious tendencies as specific forms of psychic energy he investigates the possibility of a relative psychic unity or libido from which the multiplicity of instinctive tendencies and unconscious impulses emerge:

Thus we can easily reconcile Freud with Adler when we consider the psyche not as a rigid and unalterable system, but as an extremely moveable or fluid activity, changing kaleidoscopically in accordance with the predominant psychic content.⁸

Before following Jung's genetic analysis of these emotional and purposive compulsions given in immediate self-experience, it might be well to recall the notion of the "centering process" in the function of which the individual libido can be transformed. The relation of this psychic process to the ideal value experience of religious faith and intellectual curiosity has
 9
 been discussed in a previous section. The exemplification of this psychological principle in the ideal value experience of moral obligation will serve to recall the implications of this "centering process" for an "autonomous complex". Then the genetic analysis of the component psychic tendencies of emotion and purpose will be seen in their concrete perspective.

7
 See PU, v.

8
 CAP, 345.

9
 See page 25 of this thesis.

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tendencies of emotion and purpose will be seen in their concrete retrospective

The moral experience of obligation involves the transformation of the libido according to the ideal of conduct in the light of which the "oughtness" was felt. Such moral experience in self-consciousness has a "peculiar purposefulness inherent in it" so that the moral aspiration involved "heightens the feeling for life, and maintains the flow of life."¹⁰ For the notion of obligation which is central to ethical theory is not an arbitrary opinion or discovery of individual thinkers; but the consciousness itself as well as the many practices and convictions involved in moral experience "owe their origin far more to the existence of strong, unconscious powers which we cannot neglect without disturbing the psychic balance."¹¹ This purposive transformation of the libido in the recognition of moral ideals is an essential conditioning factor in the consciousness of moral obligation. The rational derivation of a moral ideal from intuitive aspiration and the coherent formulation of this emotional and purposive appetite into an ethical principle, such as that of an enlightened good will, is a utilization of psychic energy. This transformation of the individual libido "into higher purposes and directions suitable for the individual at his present status is called sublimation."¹²

¹⁰ MMS, 83.

¹¹ CAP, 161.

¹² PU, xlv.

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10
MMS, 82.
11
CAP, 181.
12
PU, xlv.

2. The transformation of the libido.

a. Sublimation of the dominating unconscious tendencies.

The dominating unconscious tendencies that underlie the emotional intuitions of self-experience are those of the will-to-power and the sexuality expressed in its various channels. The genetic analysis of these motives is revealed in the process of their sublimation.

In the adaptation of the individual to his inner world the sublimation of the selfish will-to-power into ambition for the realization of moral autonomy is a fundamental aspect of the transformation of the individual libido. Jung subscribes to Adler's view that there is not only a struggle of the individual ego for mastery under the masculine protest; but the psychological condition and the arrangement of the bodily organs are partial determinants in the individual's destiny. On the psychological level, however, there is an inherent tendency to growth that is not determined by the physiological process. The desire to actualize this psychic potentiality is more fundamental than the secondary drives of human behavior which are often said to be primary: the preservation of self, the propagation of self, and the relation to group behavior. This power motive is present just as much in the person whose desire is to make others good as it is in the desire of the warrior whose motive is dominantly to conquer by physical force. (The evaluation of the motives is another matter.) Besides such manifestations as these there is a "will-to-power" which is even less interested in power in itself. This is the ambition to achieve a higher psychic organization such as that which many of the great seers of the race have advised men to seek as the "kingdom within."

3. The transformation of the libido.

a. Sublimation of the dominating unconscious tendencies.

The dominating unconscious tendencies that underlie the emotional inclinations of self-experience are those of the will-to-power and the sexuality expressed in its various channels. The classic analysis of these motives is revealed in the process of their sublimation.

In the sublimation of the individual to his inner world the sublimation of the selfish will-to-power into ambition for the realization of actual autonomy is a fundamental aspect of the transformation of the individual libido. Jung subscribes to Adler's view that there is not only a struggle of the individual ego for mastery under the masculine protest; but the psychological condition and the arrangement of the bodily organs are partial determinants in the individual's destiny. On the psychological level, however, there is an inherent tendency to growth that is not determined by the physiological process. The desire to actualize this psychic potentiality is more fundamental than the secondary drives of human behavior which are often said to be primary: the preservation of self, the propagation of self, and the relation to group behavior. This power motive is present just as much in the person whose desire is to make others good as it is in the desire of the warrior whose motive is dominantly to conquer by physical force. (The elevation of the motive is another matter.) Besides such manifestation as there is in "will-to-power" which is even less interested in power in itself. This is the ambition to achieve a higher psychic organization such as that which many of the great seers of the race have advised men to seek as the "kingdom within."

The striving to achieve such an ideal value realization is a sublimation of this will-to-power which is integrated in Jung's notion of the "prospective aim." Since this striving is but one factor, the second should be considered before discussing the fundamental principle which integrates and goes beyond both of them.

The second focal point of libidinous energy, the transformation of which is a factor in self-creation, is the sexual impulse. That the egoistic or will-to-power is not the only component element in the emotional basis of self-experience is emphasized by Jung:

It is a remarkable fact that a life lived entirely from the ego usually affects not only the person himself, but observers also as being dull. The fullness of life requires more than just an ego; it demands spirit, that is an independent, overruling complex, which is apparently alone capable of calling into living expression all those mental possibilities that the ego-consciousness can not reach.¹³

An understanding of how this sexual impulse might be utilized for higher purposes than its uncontrolled expression by removing repressions and lifting of infantile tendencies, requires further consideration.

In this utilization of psychic energy for ideal purposes is the psychological basis for the notion of altruism. But why should one consider the underlying motives involved in altruism? Why not just be altruistic? It is certainly true that the richest moral experiences are those which involve a type of unselfish action so that an evaluation of personal motive or selfish value is at a minimum. Nevertheless, the purpose of this study is to inquire into the ontological status of human motives. Furthermore, Jung points out that "an inwardly sound and

The activity to achieve such an ideal value realization is a realization of this will-to-power which is interpreted in Jung's notion of the "prospective aim." Since this striving is but one factor, the second should be considered before discussing the fundamental principle which integrates and goes beyond both of them.

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It is a remarkable fact that a life lived entirely from the ego usually affects not only the person himself, but observers also as being dull. The fullness of life requires more than just an ego; it demands spirit, that is an independent, ever-changing complex, which is essentially a source of vitality into living existence. All these general possibilities that the ego-consciousness can not grasp.

An understanding of how this sexual impulse might be utilized for higher purposes than its uncontrolled expression by removing reason and lifting of instinctive tendencies, requires further consideration.

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self-confident person will be more adequate to his social tasks than one
 14
 who is not on good terms with his unconscious." Self-knowledge seems
 basic to such self-confidence.

Although Freud did not interpret sexuality in the extreme sense in which he has been said to by many of his critics his interpretation is too narrow to be adequate to all the aspects of self-experience. In correcting this inadequacy Jung has not minimized the importance of Freud's work in so far as it is adequate and inclusive. The influence of the sexual impulse upon many unconscious experiences is unquestionable, according to Jung, even when it is not so apparently the unconscious factor causally interacting with conscious motives. Jung has estimated the importance of the part played by sexuality in the emotional quality of self-experience in the following:

Sexuality is not merely instinctiveness, but an indisputable creative power that is not only the cause of our individual lives, but an increasingly serious factor in our psychic life. Today we know all too well the grave disorders that sex disorders can bring in their train. We might call sexuality the spokesman of the instincts; therefore the spiritual standpoint sees it as its chief antagonist, not because sexual indulgence is itself any more immoral than excessive eating or drinking, avarice, tyranny and other extravagances, but because the spirit senses in sexuality a peer, a counterpart related to itself. For just as the spirit would subordinate sexuality, like every other instinct to its form, so sexuality in its turn has an ancient claim upon the spirit, which once — in begetting, in pregnancy, in birth and childhood — it contained within itself; moreover, the spirit can never dispense with the passion of sexuality in its creations.¹⁵

The transformation of the psychic energy of sexuality to the higher purposive thought and conduct involved in genuine love or the spiritual

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MMS, 81.

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CAP, 65-66.

Self-consciousness is not a mere sense of one's own existence, but a sense of one's own position in the world. It is a sense of one's own limitations, of one's own dependence on others, of one's own need for help and support. It is a sense of one's own responsibility, of one's own duty to others, of one's own obligation to the world. It is a sense of one's own freedom, of one's own power to shape one's own destiny, of one's own ability to overcome one's own limitations and to fulfill one's own potential.

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Sexuality is not merely instinctive, but an individual's creative power that is not only the cause of our individual lives, but an increasingly serious factor in our psychic life. Today we know all too well the grave dangers that sex liberation can bring in their train. We might call sexuality the expression of the instinct; therefore the spiritual standpoint sees it as the chief antagonistic, not because sexual indulgence is itself any more immoral than excessive eating or drinking, smoking, drinking and other excesses, but because the spirit senses in sexuality a war, a constant refusal to itself. For just as the spirit would subordinate sexuality, like every other function to its love, so sexuality in its turn has an insistent claim upon the spirit, which once—in pregnancy, in birth and childhood—it contained within itself; moreover, the spirit can never identify with the passion of sexuality in its passions.

The transformation of the psychic energy of sexuality to the higher purposive thought and content involved in genuine love or the spiritual

motive of an enlightened good will has been central to the creative psychic process involved in the highest forms of art, morals, and religion. Apart from this transformation of sexuality into conscious emotion according to some eliciting ideal, inner growth is impossible. For it is "the incapacity to love" which robs mankind of its possibilities:

This world is empty to him alone who does not understand how to direct his libido toward objects, and to render them alive and beautiful for himself, for Beauty does not lie in things but in the feelings that we give to them.¹⁶

So from the unconscious tendency of sexuality there can be elicited into self-consciousness by the proper symbolic ideal the emotional aspirations involved in noble sentiment, aesthetic sensibility, creative appreciation of fineness in thought and conduct, and the transcendence of selfishness which is essential to genuine altruism. How self-determination is involved in the purposive control of this given emotional component of self-experience, will be discussed in the section to follow.

b. Prospective aim and creative personality.

In the individual's desire for a greater personality or "prospective aim" Jung believes that there is the most important factor of self-creation. Herein the field of choice given in self-experience of sexuality and the will-to-power is acted upon by the self-determination of a creative synthesis toward an ideal of psychic growth and moral autonomy.¹⁷ In the investigation of this psychic transformation of emotional and purposive compulsions into the purposive realization of ideal values in self-consciousness, in this interpretative principle in the process of self-creation

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PU, 194

¹⁷

PU, v.

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"psychoanalysis" becomes "psychosynthesis."

This psychic need for an inner discipline and organization of emotional desire and egoistic impulse is necessitated by the growth of individuality in a developing self-consciousness. For man is not a simple being whose immediate self-experience can be reduced to any one psychic tendency; neither is an individual independent of the causal interaction of such underlying motives in his conscious thought and conduct. The degree to which a person is free to choose the determinants of his psychic destiny is relative to the purposive control of the complex aggregate of strivings and desires embodied in the self-experience from which his developing personality emerges. Personal creativity is relative to the ideal of personality that elicits the realization of psychic possibilities.

The way of successive assimilation reaches far beyond the curative results that concern the doctor. It leads in the end to that distant goal (which may have been the first urge of life), the bringing into reality of the whole human being — that is, individuation.¹⁸

The symbol formation involves integration of emotional desires according to ideals of psychic growth by which ideal value experience is possible in the constitutive activity of self-creation. This greater organization of self-consciousness by ideals is possible because of inherited systems of psychic preparedness or "archetypes." Through these "primordial images" the past and present environment conditions the human psyche. This is illustrated in the interaction between personalities in an aesthetic experience that is possible because of the function of this

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unconscious process. An artist feels an emotional intensity which he embodies objectively in a work of art. The beholder who genuinely appreciates the work thus shares in the emotional intensity of the artist's experience. But this "sympathetic re-creation" in the self-experience of the beholder is possible because the product of the artist's imagination has stimulated or elicited some counterpart of an "archtype" in the self-consciousness to which the artistic symbol has appealed.

The artist seizes this image, and in the work of raising it from the deepest unconsciousness he brings it into relation with conscious values, thereby transforming its shape, until it can be accepted by his contemporaries according to their powers.¹⁹

This psychological principle is not limited to the aesthetic experience. In the moral experience of persons capable of reason and ideal value realization an imaginative ideal of personality is the rational embodiment in self-consciousness of what is a universal "primordial image" or "archtype" in "the deepest unconsciousness." Thought or conduct which is consciously experienced as moral obligation in the light of this ideal of perfection is an act of free choice; but the field of choice in which personal creativity operates is rooted in this unconscious psychic energy so utilized for an ideal purpose. As such the ideal of personality becomes an "autonomous complex," which "affects the life [*italics mine*]" of the personality through the emotions.²⁰ Such ideal anticipation of future possibilities in the imagination of the present is an indispensable constituent of a satisfactory and inwardly adjusted psychic life.²¹ It

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CAP, 248.

20

Ibid., 92.

21

See MMS, 224.

unconscious process. An artist feels an emotional intensity which he embodies objectively in a work of art. The behavior which usually accompanies the work thus changes in the emotional intensity of the artist's experience. But this "aesthetic re-creation" in the self-experience of the beholder is possible because the product of the artist's imagination has attained or elicited some counterpart of an "archetype" in the self-consciousness to which the artistic symbol has appealed.

The artist selects this image, and in the work of relating it from the deepest unconsciousness he brings it into relation with conscious values, thereby transforming its image, until it can be accepted by his contemporaries according to their powers.¹⁹

This psychological principle is not limited to the aesthetic experience. In the moral experience of persons capable of reason and ideal value realization an imaginative ideal of personality is the rational embodiment in self-consciousness of what is a universal "archetypal image" or "archetype" in "the deepest unconsciousness." Thought or conduct which is consciously experienced as moral obligation in the light of this ideal of perfection is an act of free choice; but the field of choice in which personal creativity operates is rooted in this unconscious psychic energy so utilized for an ideal purpose. As such the ideal of personality becomes an "autonomous complex," which "affects the life [ethical mind] of the personality through the emotions." Such ideal satisfaction of future possibilities in the imagination of the present is an independent, self-sufficient of a satisfactory and inwardly adjusted psychic life. It

should be noted that a psychic adjustment is possible as a matter of mental hygiene without this aspiration for ideal value experience. But such would be not satisfactory for the person who is sensitive to a quality of higher purpose. For he finds an "indispensable constituent" of self-consciousness in the emotional compulsions or spiritual appetites which no genetic reduction can deny as given elements in his self-experience.²² To continue with the exemplification of this essential psychological principle in moral experience, the utilization of this psychic energy is not a given element in the feeling of obligation; but the psychic energy to be utilized by the purposive control of rational integration is given. The utilization depends upon the creativity of the individual's self-determination. The choice of ideals elicits the constitutive emotions of sexual and egoistical derivation. These embody psychic possibilities, through the creative expression of which in thought and conduct "the prospective aim" becomes a determining factor in individual destiny. So vital a process²³ involves a high degree of self-conscious activity. An empirical illustration will make this fundamental principle more clear.

A man whose perseverance and self-determination has given him an apparently insatiable desire for power (not necessarily for actual physical power) discovers that the underlying motive for most of his advice and service to other people is really the desire to realize some measure of control over their thought and conduct. This man in question comes to realize that as strong as his will is, it is not a good will. The sexual

22

See MMS, 31.

23

See MMS, 110.

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derivative of appreciation for the intrinsic value of other persons is not sufficiently developed in his life. In seeking to make his self-determination a good will which does embody such a creative quality of appreciation, he swings too far to the other extreme. Whereas before his altruism was really for his own "aesthetic" satisfaction, his attempt to be truly self-sacrificing inhibits his critical judgment for deciding the best possible solution to specific problems for those who depend to a great extent upon his advice. His willingness to "lose himself" for others really weakens the initiative and responsibility by which the other persons concerned could maintain their personal dignity. The man becomes aware of the unintelligent method by which he is doing as much harm as good. He finally comes to the conclusion that he must find some rational principle by which he might guide his altruism. His good will then becomes an enlightened good will when he selects and acknowledges for himself an ideal of personality by which all his own thought and character is to be tested. The sense of moral dignity that he feels in this purposive control of his own ideal value experience gives him something worth while to share with others. So when persons come to him for advice or aid, he does not try to become the controller of their thoughts and conduct; neither does he weaken their own self-determination by doing for them what he should by suggestion and guidance lead them to do for themselves. Rather he seeks to stimulate the same feeling of spiritual dignity which is central to his own moral experience. Then he is sharing an enlightened good will with those whom he helps to meet prejudice and hatred with understanding and love, bigotry and dogmatism with open-mindedness and tolerance, diletantism and social indifference with conviction and social responsibility. In

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brief, to satisfy his will-to-power was a value experience. So was his attempt to satisfy his desire to sacrifice himself (a sexual derivative). But it was not until this man purposively controlled his moral experience by a rational principle that he realized the ideal value experience or "prospective aim" of an enlightened good will.

In the analysis of these tendencies derived from unconscious motivation it should not be overlooked that the psychological method can offer no prescriptions for conscious thought or conduct. There is an intrinsic uniqueness in ideal value experience which no observation of the causal interaction between unconscious and conscious motives can really grasp.²⁴ In the case of the moral experience cited above, reason was a self-conscious activity involving self-determination, even though the emotional desires, as well as the capacity for purpose, were given in the self-experience of the "prospective aim." The selection of an ideal derived from given intuitions and the conscious self-imposition of that acknowledged purpose, are determinants in the process of self-creation.

A similar psychological analysis of the "prospective aim" functioning in enlightened spiritual experience could be offered. The genuine loyalty and devotion to the eternal creative purpose as is represented in the sincere humility of Job is such an exemplification. In this search for God the "prospective aim" is realizing one of its rarest functions.²⁵ The same could be said of the sublimity of noble action which great art elicits. Psychological method can only describe the mental processes and

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Cf. MMS, 176-177.

25

Cf. MMS, 39-40 and CAP, 62-63.

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the emotional symbols, however. For the essential intrinsic worth of
 26
 each of these ideal value experiences escapes genetic analysis.

This inherent purposiveness, which integrates emotional value experience derivative from the unconscious sexual and egoistic tendencies, embodies self-creation as a psychic potentiality. The self-determination of personal creativity can be understood only in the light of a synoptic investigation for which psychological methods are not adequate. To what degree does this psychic individuation function in the concrete growth of personal unity? Or, to state the question in a different form, what is the metaphysical status or objective aspect (if any) of this psychological principle or subjective appetite for self-creation?

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72

B. Whitehead's synthetic interpretation of the concrete growth of
personal unity.

1. Emergent personality.

It is very important that the distinction made between immediate experience and concrete existence in Whitehead's account be clearly in mind as this metaphysical investigation proceeds. Concrete existence can be defined in terms of "the self-enjoyment of being one among many, and of being one arising out of the composition of the many."²⁷ But thought about that concrete existence must begin with an analysis of the component elements of the impressions of a postulated external world in the sensations of immediate self-experience.²⁸ The analytical investigation of this external environment is the task of scientific research in which the "working hypothesis" or postulated objective status of concrete existence²⁹ is tested for its rational consistency. "Thus the basis of all probability and induction is the fact of an analogy between an environment³⁰ presupposed and an environment directly experienced."

In the interwoven connectedness (prehensions) of all the particular occasions of existence, human occasions in the historic route of an individual personality are only rare instances. Nevertheless, a human person, as a high grade actual entity, "has truck with the totality of things by

²⁷

PR, 220.

²⁸

See PR, 6. Cf. page 35 of this thesis.

²⁹

Cf. AI, 49.

³⁰

PR, 314.

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J. Emergent personality.

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and personality are only rare instances. Nevertheless, a human person,

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27

PR, 210.

28

See PR, 8. Cf. page 25 of this thesis.

29

GR, 21, 22.

30

PR, 214.

reason of its sheer actuality" even though this human self "has attained its individual depth of being by a selective emphasis limited to its own purposes."³¹ Thus human mentality is ontologically continuous with the

less specialized forms of concrete existence:

There is thus an analogy between the transference of energy from particular occasion to particular occasion in physical nature and the transference of affective tone, with its emotional energy, from one occasion to another in human personality. The object-to-subject structure of human experience is reproduced in physical nature by this vector relation of particular to particular.³²

Consequently, in seeking for a synthetic interpretation of this concrete growth of personal unity emerging "from the complex energy, emotional and purposeful, inherent in the subjective form of the final synthesis in which each occasion completes itself,"³³ some self-consistent function must be discovered. This same condition is required of the analytical investigation of concrete existence objectified in the external world.

What we know of external nature is wholly in terms of how the various occasions in nature contribute to each other's natures. The whole environment participates in the nature of each of its occasions. Thus each occasion takes its initial form from the character of its environment. Also the laws which condition each environment merely express the general character of the occasions composing that environment. This is the doctrine of the definition of things in terms of their modes of functioning.³⁴

In seeking the "essence to the universe which forbids relationships beyond itself, as a violation of its rationality,"³⁵ Whitehead has thus

31

Ibid., 22.

32

AI, 242.

33

Ibid., 239.

34

AI, 52.

35

PR, 6.

...of it, then actually, even though this human self "has attained
 a particular level of being by a selective process limited to its own
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31
 Ibid., 30.
 32
 AI, 242.
 33
 Ibid., 232.
 34
 AI, 32.
 35
 PR, 6.

come to the ultimate principle of his metaphysical monism.

For the modern view process, activity, and change are the matters of fact. At any instant there is nothing. Each instant is only a way of grouping matters of fact. Thus, since there are no instants, conceived as simple primary entities, there is no nature at any instant. Thus, all the interrelations of matters of fact must involve transition in their essence. All realization involves implication in the creative advance.³⁶

The source of this systematic account is the concrete immediacy of self-experience in which are given the data that are to be consistently and inclusively interpreted according to coherent and generic principles. "By this notion of 'interpretation' I mean that everything of which we are conscious, as enjoyed, perceived, willed, or thought, shall have the character of a particular instance of the general scheme."³⁷ Apart from this elucidation of self-experience it has been indicated that rational interpretation is impossible. For "there is no bridge between togetherness in experience and togetherness of the non-experiential sort."³⁸ This necessitates an indication of the essential generic notions which are central to Whitehead's account of the concrete growth of personal unity.

In the self-experience of being one actual unity arising out of the composition of many actual entities and many possibilities or eternal objects as Whitehead calls the "media of actuality, whereby the how of each actual occasion is determinate,"³⁹ of this operation of becoming, the term used

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NL, 22.

³⁷

PR, 4.

³⁸

Ibid., Cf. pages 48-56 of this essay.

as a generic description is that of "feeling." "We thus say that an
 40 actual occasion is a concrescence effected by a process of feelings."

The form of unity in the Universe, as well as the becoming of each actual entity, is this process of creation with its inherent creativity or actualization of potentiality embodied in the eternal objects. The concrete existence of each actual entity depends upon its interaction with the other actual entities it prehends in their concrete growth. The creative advance does not destroy a transcended relation of object to subject but reproduces and adds to it in the novel actuality. "This passage of cause into the effect is the cumulative character of time. The
 41 irreversibility of time depends upon this character." It is the intention of this study to investigate the implication of these generic notions for the concrete growth of personal unity on the human level of experienced self-creation. That this is fundamental in Whitehead's thought is evident in the following:

The understanding of the Universe requires that we conceive in their proper relation to each other the various roles, of efficient causation, of teleological self-creation, and of contemporary independence.⁴²

For this organic metaphysics the concrete growth of personal unity in a human self is accounted for by the generic notions of emergence and subjective aim. In the case of the human self, reason as a function of purposive control of emotional intensity (analogous to physical energy),

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PR, 322.

41

Ibid., 363.

42

AI, 251.

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PR, 323.
41
Ibid., 333.
42
AI, 351.

is "operative in conditioning the subsequent course of nature."⁴³ The
 extent to which this purposive control is achieved is the degree of self-⁴⁴
 determination realized in the self-creation of one's own personality.

The inescapable fact of "unique experiential togetherness" or
 personal unity in self-experience should not be interpreted as an unchanging
 subject of change. For it is in the becoming or "supersession" from
 state to state that the self is internally constituted.⁴⁵ The concrete
 self-consciousness of a person capable of the function of reason is inte-
 grated by this enduring conformation of purpose involving the physical
 pole in memory and inheritance as well as the mental pole in volitional
 activity and anticipation.⁴⁶ It is by virtue of these conscious linkages
 with the past and future that immediate self-experience maintains itself
 as a unity-in-complexity.

Through the physical pole arises in self-experience the inheritance
 of emotions and sense-perceptions as well as non-sensuous perceptions such
 as the unity with the body and the immediate past of personal experience.⁴⁷
 To say that the brain is the organ of memory does not imply that the brain
 does the remembering or thinking or that the mind uses the brain in the
 process. It simply means that in the brain are the physiological

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NL, 32-33. See AI, 249. Cf. PR, 165 and PR, 343.

44

See PR, 37 and AI, 249. Cf. PR, 390 and AI, 267.

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See P6ICP, 64.

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Cf. PR, 288; AI, 265; and NL, 38.

47

See AI, 276; 278; and 243-244.

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43
NL, 26-33. See AI, 149. Cf. PR, 152 and PR, 145.

44
See PR, 27 and AI, 149. Cf. PR, 150 and AI, 127.

45
See PR, 151.

46
Cf. PR, 150; AI, 145; and NL, 38.

47
See AI, 170; 173; and 145-144.

conditions of thinking in the same sense that the inherited tendencies operating in the unconscious psyche causally interact with the mental process of conscious discrimination. ⁴⁸ In thus rejecting the mechanistic account of cerebration, Whitehead contends that present cerebration does not produce a memory of the image of the past. What is thought to be such, is rather an image in the present which is analogous with the image produced in the past by cerebration functioning at that past instance. This physical pole of memory and inheritance is the function of efficient causation. It is when it is analyzed by the mentality of a human person capable of the function of reason, that conscious memory is produced. Because of the irreversibility of time, "the image of the present is the outcome of the gathering up of the true memory into the creativity of the present." ⁴⁹ In the self's concern with the environment (physical and psychical) is derived the emotional continuity with nature which is enjoyed or immediately experienced throughout all life. This act of memory is an efficient cause. For in the self's concern with its own immediate experience of activity, memory embodies the initiation of self-creation:

It is never bare thought or bare existence that we are aware of. I find myself as essentially a unity of emotions, enjoyments, hopes, fears, regrets, valuations of alternatives, decisions — all of them subjective reactions to the environment as active in my nature. My unity — which is Descartes' 'I am' — is my process of shaping this welter of material into a consistent pattern of feelings. The individual enjoyment is what I am in my role of

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See page 64 of this thesis. Cf. AI, 347.

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P6ICP, 62. Cf. AI, 347-348, 349-350.

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I find myself essentially a unity of emotions, enjoyments, hopes,
fears, regrets, valuations of alternatives, decisions -- all of
them subjective reactions to the environment as active in my
nature. My unity -- which is God-given, I say -- is my process
of shaping this matter of material facts into a conscious pattern of
feelings. The individual enjoyment is what I am in my role of

a natural activity, as I shape the activities of the environment into a new creation, which is myself at this moment; and yet, as being myself, it is a continuation of the antecedent world.⁵⁰

Just as the function of memory in the physical pole links the self-unity of present immediacy with the past out of which this concrete growth is constituted in its perpetual process of becoming and perishing, so volitional mentality links "the utmost verge" of present self-experience with the possibilities of future concrete growth. This volitional activity functioning in the mental pole of self-experience is what Whitehead calls "anticipation." This ideal foresight is embodied in the "subjective aim" that "controls the becoming of a subject, is that subject feeling a proposition with the subjective form of purpose to realize it in that

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process of self-creation. In the case of a lower grade actual entity such as an electron, for instance, such an anticipation is a blind physical fact. But the conceptual activity of human self-conscious experience transforms such an ideal into mental fact.⁵² In human self-experience this given subjective unity of mental life is teleologically linked thus with a possible ideal of personality to be actually realized in the future⁵³ as the exemplification of rational purpose in concrete growth.

In personal creativity of concrete growth is embodied the unity of efficient and final causation. This is the account of emergent personality.

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NL, 43.

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PR, 37. See PR, 248-249.

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See P6ICP, 61 and AI, 249. Cf. AI, 249.

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Cf. AI, 267 and RIM, 132-133.

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2. The superhuman reference of emergent personality.

The function of personal creativity, by virtue of which a human self-consciousness emerges, is derived from and interacts with the wisdom of God's
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immanent purpose. The essential character of this superhuman reference can be best understood after a brief consideration of (i) God and the world; (ii) the nature of God; and (iii) God's immanence with a human person. Throughout this investigation it should be carefully noted that "God is not to be treated as an exception to all metaphysical principles,
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involved to save their collapse. He is their chief exemplification." For it is by virtue of God's feeling, wisdom, and willing that his immanent purpose functions in the creative advance.

In Whitehead's notion of God's feeling is embodied God's "superject" relation to the world:

The metaphysical doctrine here expounded finds the foundations of the world in aesthetic experience, rather than —as with Kant — in the cognitive and conceptive experience. All order is therefore aesthetic order. The actual world is the outcome of the aesthetic order, and the aesthetic order is derived from the immanence of God.
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In this metaphysical relation of God to the world, in which appetitive vision and physical enjoyment have equal priority in individual processes of self experience, permanence and flux are correlated in the creative advance as God's unity of purpose integrates the multiplicity of fact.

Whitehead's emphasis upon the goodness of God is central to this

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See RIM, 160. Cf. AI, 245 and 267.

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PR, 521.

56

RIM, 104-105. Cf. AI, 245.

2. The superhuman reference of religious consciousness.

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See NIM, 180. Cf. AI, 142 and 143.
NIM, 104-105. Cf. AI, 142.
PR, 371.
NIM, 180.

notion of interaction between God and the world. For although God's wisdom is the ground of rationality in the universe (even though his own existence is the ultimate irrationality), nevertheless, the essential feature is that God is the ultimate limitation and not the ground of the metaphysical process. God's power is minimized in favour of his goodness. For though God in his "primordial" function makes evil possible, in his "consequent" function he is seeking to control evil and to conserve and increase the good by his tenderness and wisdom. But if God be thought of as the ultimate ground rather than the limitation of the metaphysical process, "there can be no alternative except to discern in Him the origin of all evil as well as all good:

He is then the supreme author of the play, and to Him must therefore be ascribed its short-comings, as well as its success. If he be conceived as the supreme ground of limitation, it stands in His very nature to divide the Good from the Evil, and to establish Reason "within her dominions supreme."⁵⁷

This postulate is derived from some exceptional elements in the self-conscious experience of personal creativity — "those elements which may be roughly classed together as religious and moral intuitions." God's wisdom and love is an actual function in this concrete self-experience of personal creativity "because the contemplation of our natures as enjoying real feeling derived from the timeless source of all order, acquires that 'subjective form' of refreshment and companionship at which religions aim."

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See RIM, 41.

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PR, 525.

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SMW, 251.

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PR, 521.

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Ibid., 47.

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87
See RIM, 41.
88
PR, 323.
89
RIM, 431.
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PR, 321.
91
RIM, 47.

But the goodness of his creative function as a limitation of the world is determined by his wisdom which is "analogous to the remorseless working of things in Greek and Buddhist thought."⁶²

What then could be said to be the nature of God's immanent purpose in the world? Although order and novelty are factors of creativity which are given to God's subjective aim, the ordering of relevant possibilities is dependent upon God's function as "the ~~one~~ systematic, complete fact,"⁶³ which is the antecedent ground conditioning every creative act." To see the implication of God's relation to the world for a human person the notions of God's "primordial" and "consequent" functions must be investigated.

In the philosophy of organism creativity is considered to be the ultimate process which is actual in virtue of its accidental embodiments that characterize it. The entities which compose the world are the temporal accidents which become actual in a particular instance of concrete growth. But God is the primordial non-temporal accident of creativity. "Viewed as primordial he is the unlimited conceptual realization of the absolute wealth of potentiality. In this aspect, he is not before all creation, but with all creation."⁶⁴ Although God as primordial is not actual in the sense of possessing fullness of feeling or consciousness, nevertheless, it is this primordial function in ordering relevant eternal

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PR, 373.

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RIM, 154.

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PR, 521.

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PR, 376.
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RIM, 154.
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PR, 381.

objects that makes possible the progress of the creative advance through-
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out the universe. It is this function as the principle of concretion

that links timeless potentialities with temporal actualities such as a

human self-experience, for instance. Such would not be possible, if it

were not for this "divine element in the world." But on the other
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hand this potentiality can be no more than the "intensification of formal

67 immediacy," and even though God's primordial nature is the absolute

standard of such intensity in self-experience, each person has from

alternative possibilities the choice of an ideal for growth which even

God himself could not wholly know. In an inward adjustment of one's
 68

own value experience to God's value experience individual growth is

realized. In this sharing of an inexorable purpose, from which even God

can not deviate, human self-creation participates in the concretion of

69 the universe. What is the corresponding principle in God's consequent

function?

According to Whitehead's notion of the consequent nature of God,
 which evolves as the world evolves without derogation of his primordial
 nature, the organic actualities in the world obtain adequate representation
 in the divine nature. In his consequent nature God is conserving the
 highest values out of the immediate human experience of suffering, sorrow,

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See PR, 377 and 522.

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PR, 63. Cf. RIM, 119 and 156-157.

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PR, 135.

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See PR, 75 and AI, 303.

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See PR, 373-374.

subjects that make possible the progress of the creative process through-
 out the universe. It is this transition to the principle of cooperation
 that links the creative potentialities with temporal actualities and as a
 human self-experience, for instance. Such would not be possible, if it
 were not for this living element in the world. But on the other
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 ity," and even though God's potential nature is the absolute
 standard of such intensity in self-experience, each person has from
 alternative potentialities the choice of an ideal for growth which even
 God himself could not wholly know. In an inward adjustment of one's
 own value experience to God's value experience individual growth is
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55
 See PR, 377 and 381.
 56
 PR, 38, 39, 40, 41, 42 and 43-47.
 57
 PR, 136.
 58
 See PR, 73 and 81, 805.
 59
 See PR, 377-381.

tragedies, triumphs, and joys of the passing world in the creative advance.

The consequent nature of God is his judgment of the world. He saves the world as it passes into the immediacy of his own life. It is the judgment of tenderness which loses nothing that can be saved. It is also the judgment of a wisdom which uses what in the temporal is mere wreckage God's role is not the combat of productive force with productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonization. He does not create the world, he saves it: or, more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness.⁷⁰

So operates the process within God's nature by which his infinity is being realized. In sharing this consequent nature with God a human person in his individual self-realization is sharing in God's ideal value experience in this world, which "is God in his function of the kingdom

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of heaven." This is the quest for "the culminating fact of conscious,

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rational life." It would embody the perfect realization of ideal values

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in which time "becomes the moving image of eternity." For the creative cooperation of man with God's consequent nature is to share the principle of persuasion.

He is the binding element in the world. The consciousness which is individual in us is universal in him: the love which is partial in us is all-embracing in him. Apart from him there could be no world, because there could be no adjustment of individuality. His purpose in the world is quality of attainment. His purpose is always embodied in the particular ideals relevant

70

PR, 525-526.

71

Ibid., 531.

72

Ibid., 516.

73

Ibid., 514.

progressive, triumphal, and joy of the passing world in the creative advance.

The permanent nature of God is his judgment of the world. He saves the world as it passes into the future of his own life. It is the judgment of God that which saves nothing that can be saved. It is also the judgment of a world which saves what in the temporal is more eternal. . . . God's role is not the matter of creative force with productive force, of destructive force with destructive force; it lies in the patient operation of the overpositive relation of his own central personality. He does not create the world, he saves it; or, more accurately, he is the past of the world, with his eyes looking at his vision of truth, beauty, and goodness.

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to the actual state of the world. Thus all attainment is immortal in that it fashions the actual ideals which are God in the world as it is now. Every act leaves the world with a deeper or a fainter impress of God. He then passes into his next relation to the world with enlarged, or diminished, presentation of ideal values.⁷⁴

In this interpretation of spiritual interaction Whitehead accounts for the superhuman reference of emergent personality.

3. Transition from the process of being to the process of spiritual growth.

According to Jung the rational consciousness involved in personal unity has emerged from an unconscious psychic disposition shaped by the forces of heredity.⁷⁵ Reflective self-consciousness is so constituted that the analysis of the complicated psychic activities operating in this process of being can never adequately account for "a living and creative human being as a unique personality."⁷⁶ In his investigation of the causal relations in psychic processes, moreover, Jung has come to the conclusion that "it is an important principle of psychology that psychic events are derivable."⁷⁷ In other words, it is possible to formulate the working hypothesis that a prospective aim integrates the emotional psychic energy which is expressed in the sexual and will-to-power motives of human thought and conduct. But it is necessary to recognize that the personal growth itself, from which these psychological principles of explanation are derived, this "creative aspect of life which finds its clearest

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RIM, 158-159.

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See MMS, 190.

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MMS, 175.

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Ibid., 177.

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the world as it is now. . . . Every act involves the world with
the power of a future impact of God. . . . He then passes into the
next relation to the world with changed, or diminished, pres-
entation of that value. 74

In this interpretation of spiritual law, the spiritual law is not

explanatory of the spiritual law, but is itself

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human thought and action. . . . But it is necessary to recognize that the

causal process itself, from which these psychological principles of explanation

are derived, this "creative aspect of life which finds its classical

74
Jung, 192-193.
75
See Jung, 190.
76
Jung, 175.
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Ibid., 177.

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expression in art baffles all attempts at rational formulation."

Since Jung has considered reason to be a testing and organizing process, there must be some immediate experience that is given for the mediate process of interpretation. Jung cites the concrete unity of self-experience. This is "my mind, rich in images, that gives the world colour and sound; and that real and most rational certainty which I call experience is in its most simple form, a supremely complicated structure of mental

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images." But within this same self-experience that suggests the objective reality of the external world there are given the emotional and purposive value aspirations which embody psychic energy. These indubitable data in the given unity of the process of being are the spiritual appetites which crystalize in such attitudes as faith, hope, love, or insight.

These four highest achievements of human effort are so many gifts of grace, which are neither to be taught or learned, neither given nor taken, neither withheld nor reearned, since they come through experience which is something given, and therefore beyond the reach of human caprice. Experiences cannot be made. They happen — yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them — that much lies within our human reach. There are ways which bring us nearer to living experiences, yet we should beware of calling these ways "methods!" The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being.

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The ideal of personal growth to which the prospective aim refers is as objective in the process of being as is the notion of an external world for which the visual sensations furnish a clue. But the psychological

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Op. cit.

79

CAP, 86. See page 11 of this thesis.

80

MMS, 261.

attestation in the history of rational consciousness."

Since this has constituted reason to be a feeling and an existing

universe, there must be some further experience that is given for the

relative progress of interpretation. Just after the concrete unity of self-

experience. This is "my mind, with its history, that gives the world's colour

and count; and that real and most rational certainty which I call experience

is in its most simple form, a supremely complicated structure of mental

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forms." But within this self-experience that presents the object-

ive reality of the external world there are given the emotional and

purposive value relations which imply psychic energy. These indubitable

data in the given unity of the process of being are the spiritual qualities

which crystallize in such attitudes as faith, hope, love, or fear.

These four highest achievements of human effort are so many gifts of grace, which are neither to be thought or learned, neither given nor taken, neither withheld nor bestowed, since they come through experience which is something given, and therefore beyond the reach of human control. Experience cannot be made. The human — yet formlessly their independence of man's activity is not absolute but relative. As one draws closer to them — that much more within our human reach. There are ways which bring us nearer to living experience, yet no kind of power of willing these ways "methodical". The very word has a fascinating effect. There is no experience, however, is something but a closer truth; it is rather a vision which reveals us to ourselves with our whole being.

The ideal of personal growth to which the preservative also refers is

an objective in the process of being as is the notion of an external world

for which the visual sensation is a basis. But the psychological

77
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30
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method that discovers value intuitions given in self-experience is not capable of estimating the quality of mind for the production of which the given psychic factors are involved in the transformation of the libido.

We can only remark its important effect upon the conscious personality from the fact that the change heightens the feeling for life and maintains the flow of life, we must conclude that there is a peculiar purposefulness inherent in it.⁸¹

The psychological methods of inner adjustment such as "utilization" or "sublimation" are important for analysis of value experience, but the ideal of personal growth, which functions in transforming this psychic energy into ideal value experience, can be only referred to as a quality of achievement beyond the subjective process. For the latter is always in the past; whereas the process of being is such that personal creativity is ever emerging into the future.

Psychic energy appears, when actual, in the specific dynamic phenomena of the mind such as instinct, wishing, willing, affect, attention, power of work, etc. These in fact make up the psychic forces. When potential, energy appears in specific acquisitions, possibilities, aptitudes, attitudes, etc., which are its conditions.⁸²

Since ideal endeavor is psychic energy which constitutes the universe just as much as does the physical energy interpreted by the natural sciences, there is a possible revelation of the nature of ultimate reality in the working hypothesis of personal growth as a "venture which requires us to
83
commit ourselves with our whole being." For though the mere value experience disclosed in the subjective aspect of the process of being might

81

Ibid., 83.

82

CAP, 15. See page 22 of this thesis.

83

MMS, 261.

which that discovery value intuition given is self-experience is not
capable of estimating the quality of mind for the production of which the
given psychic factors are involved in the transformation of the mind.

We can only remember the important effect upon the conscious experience
from the fact that the change between the feeling for life and
the feeling for the life of life, we must conclude that there is a genuine
transformation involved in it.⁸¹

The psychological aspect of inner adjustment such as "substitution" or
"sublimation" are important for analysis of value experience, but the ideal
of personal growth, which involves in transformation, this psychic energy into
ideal value experience, can be only referred to as a quality of achieve-
ment beyond the subjective process. For the latter is always in the past;
whereas the process of being is now. That personal creativity is ever
emerging into the future.

Psychic energy appears, then actual, in the specific dynamic
phenomena of the mind such as intuition, spirit, will, affect,
attention, power of work, etc. These in turn make up the psychic
forces, when potential, energy appears in specific conditions,
realization, attitude, etc., which are the conditions.⁸²

Since ideal endeavor is psychic energy which constitutes the universe just
as much as does the physical energy indicated by the natural sciences,
there is a possible revelation of the nature of ultimate reality in the
existing hypothesis of personal growth as a "venture which requires us to
commit ourselves with our whole being." For though the data of the
experience disclosed in the subjective aspect of the process of being might

81
Ibid., 54.
82
Ibid., 12. See page 12 of this thesis.
83
Ibid., 101.

be abstractly interpreted as "specific acquisitions, possibilities, aptitudes, attitudes, etc., "the ideal of perfectibility to which the spiritual appetites of the prospective aim refer is ever a direction of becoming.

In this urge for the self-realization of a more enduring personality the prospective aim involves a discipline and purposive control of the sexual and egoistic tendencies given in self-experience.

The way of successive assimilation reaches far beyond the curative results that concern the doctor. It leads in the end to that distant goal (which may have been the first urge of life) the bringing into reality of the whole human being —that is, individuation.⁸⁴

Though an achievement of ideal value brings a sense of partial satisfaction, the prospective aim is by its very nature the stimulus for ideal endeavor that could never attain a final goal. No harmonious psychic adjustment is possible, since each "successive assimilation" urges a higher coordination of psychic energy. Although an ideal of perfectibility is implied in this account of psychic growth, such an objective aspect of the universe can not be affirmed without a coherent metaphysical interpretation of the concrete growth of personal unity.

Creativeness, like the freedom of the will, contains a secret. The psychologist can describe both these manifestations as processes, but he can find no solution of the philosophical problems they offer.⁸⁵

In the fundamental structure of actual existence, according to

84

Ibid., 31

85

MMS, 192.

be characteristically interpreted as "positive" or "negative" possibilities, and the "positive" possibilities are those which are actually realized in the actual world. The "negative" possibilities are those which are not actually realized in the actual world.

In this sense, the "positive" possibilities are those which are actually realized in the actual world, and the "negative" possibilities are those which are not actually realized in the actual world.

The way of knowledge is to know the actual world, and the way of knowledge is to know the actual world. The way of knowledge is to know the actual world, and the way of knowledge is to know the actual world.

Through an achievement of ideal, the world is a world of actual possibilities. The prospective is to be a very real world, and the prospective is to be a very real world.

That could never obtain a final goal. The prospective is to be a very real world, and the prospective is to be a very real world. The prospective is to be a very real world, and the prospective is to be a very real world.

possible, and each "prospective" is a "prospective" of psychic energy. Although the ideal of perfectibility is limited in this account of psychic energy, and in objective aspect of the universe can not be attained without a constant metaphysical interpretation of the concrete.

Growth of personal unity. Creativeness, like the freedom of the will, contains a secret. The "prospective" and "negative" possibilities are those which are actually realized in the actual world, and the "negative" possibilities are those which are not actually realized in the actual world.

In the fundamental structure of actual existence, according to the fundamental structure of actual existence, according to the fundamental structure of actual existence, according to the fundamental structure of actual existence.

1011. 31
1012. 32
1013. 33

Whitehead, the concrete growth of personal unity is an integral part of
 the process of creation, the purpose of which unifies the Universe.⁸⁶
 Since individuality is constituted by the function of feeling, the meaning
 of experience is "the self-enjoyment of being one among many, and of being
 one arising out of the composition of the many."⁸⁷ Even below the human
 level the prehension or mode of interaction between the object and subject
 of self-constitutive experience involves incipient purposiveness. For the
 intentional activity of the mental pole of all selves is a modifying agency
 in the natural energy of which human mentality is only an extreme instance.⁸⁸
 Consequently, emotional awareness is the mark of the enjoyment of being
 actual for any self-experience whether it is human or non-human. "The
 energetic activity considered in physics is the emotional intensity enter-
 tained in life."⁸⁹

The given emotional awareness of "the unique experiential unity"
 that constitutes human self-experience is "the only strictly personal
 society of which we have any direct discriminative intuition."⁹⁰ Through
 this psychological unit of self-experience the derivations of the bodily
 functions, the immediate past, and the external world, are given for
 conscious discrimination. Though the process by which these data are
 given is the function of feeling, yet "there is no conscious knowledge

86

See AI, 230.

87

PR, 220.

88

See AI, 227, 237, 242, 258-259, 266-267 and PR, 496.

89

NL, 46. Cf. AI, 226 and PR, 248.

90

AI, 265. Cf. AI, 243, SMW, 217, P6ICP, 61 and FOR, 62-63.

This, the concept of personal reality is an inherent part of
 the process of creation, the process of which creates the Universe.
 These individuality is established by the function of feeling, the meaning
 of experience is "I" - self-enjoyment of being one being many, and of being
 one existing out of the composition of the many." From below the human
 level, the presentation or mode of interaction between the object and subject
 of self-consciousness experience involves different experiences. For the
 individual activity of the mental pole of all beings is a self-enjoyment
 in the natural world of which human individuality is only an extreme instance.
 Consequently, essential awareness is the state of the enjoyment of being
 actual for any self-experience whether it is human or non-human. "The
 energetic activity considered in physics is the essential individuality expe-
 rienced in life."

The third essential awareness of "the unique experiential unity"
 that characterizes human self-experience is "the only actually personal
 society of which we have any direct discriminative intuition." Through
 this psychological unit of self-experience the functioning of the bodily
 form, as the immediate past, and the external world, are given for
 connection discrimination. Through the process by which these data are
 given in the function of feeling, yet "there is no connection knowledge

98
 See AI, 130.
 97
 PR, 120.
 96
 See AI, 127, 128, 129, 130-132, 133-135, 136-137 and PR, 122.
 95
 AI, 42, 43, 44, 45 and PR, 128.
 94
 AI, 122, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51 and PR, 123-125.

apart from the intervention of mentality in the form of conceptual analysis.⁹¹
 The function of feeling the data of direct psychological experience is interpreted by reason as indirect knowledge. In self-cognition "that part of the bodily event in respect to which cognitive mentality is associated, is for itself the unit psychological field.

But this psychological field does not depend on its cognition; so that this field is still a unit event as abstracted from its self-cognition. Accordingly consciousness will be the function of knowing. But what is known is already a prehension of aspects of the one real universe.⁹²

Self-knowledge is the rational interpretation of the given sense and value intuitions of emotional self-experience. For "in every act of experience there are objects for knowledge; but apart from the inclusion of intellectual functioning in that act of experience, there is no⁹³ knowledge." In the purposive function of reason the emotional intuitions of "the unique experiential unity" are "finally purged by consciousness with⁹⁴ the aid of the critical reason and the pragmatic appeal to consequences." It is this factor of reason, as a coherent interpretation and selective control of the emotional and purposive intuitions of self-experience, that furnishes the essential principle of self-knowledge. "The growth of reason is the increasing importance of critical judgment in the discipline⁹⁵ of imaginative enjoyment."

91

SME, 20. Cf. NL, 40, PR, 240, AI, 289, SME, 18-19 and 46-47.

92

SMW, 216-217. See page 40 of this thesis. Cf. AI, 347.

93

PR, 236. Cf. PR, 46 and 521.

94

SME, 49. Cf. PR, 288, SMW, 219 and 233.

95

PR, 270.

apart from the information it supplies in the form of conceptual knowledge.
The function of feeling the data of direct psychological experience is
interpreted by reason as feeling knowledge. In self-cognition "that part
of the body which is subject to which cognitive knowledge is supplied,
is for itself the unit psychological field."

But this psychological field does not depend on its cognitive
so that this field is still a unit which is interpreted from the
self-cognition. Inconspicuously, however, will be the function
of knowing. But what is known is firstly a representation of an object
of the one and the same.

Self-knowledge is the rational interpretation of the two senses
and value intuition of emotional self-knowledge. For its every act of
experience there are objects for knowledge; but apart from the intuition
of intellectual functioning in that act of experience, there is no

knowledge. In the purposive function of reason the emotional intuition

of "the unique experiential unit" and "initially changed by consciousness with

the act of the critical reason and the practical reason to be known."

It is this factor of reason, as a coherent interpretation and selective

control of the emotional and purposive intuition of self-experience, that

furnishes the essential criteria of self-knowledge. "The growth of

reason is the increasing influence of critical judgment in the discipline

of imaginative enjoyment."

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ME, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.
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ME, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619,

It was pointed out in the investigation of the process of knowing that Whitehead escapes the skepticism of a dualistic epistemology by his "appeal to ontology."⁹⁶ In the texture of self-experience with its memory of the past and anticipation of the future, efficient causation and the possibility of knowledge receive a common explanation by an ideal of personal growth.⁹⁷ This is the "subjective aim, which controls the becoming of a subject, is that subject feeling a proposition with the subjective form of purpose to realize it in that process of self-creation."⁹⁸ That this ideal of personal growth not only is necessary for the process of knowing but is also required for the process of being, is substantiated by Whitehead's contention that we must define "natural facts, so as to understand how mental occurrences are operative in conditioning the subsequent course of nature."⁹⁹ The function of anticipation, as a conscious linkage with the future, is to transform an ideal of the imagination into concrete personal growth.¹⁰⁰ In the concrete growth of personal unity toward an ideal of perfectibility there is realized "some hidden, penetrating Truth with a keenness beyond compare.

The type of Truth required for the final stretch of Beauty is a discovery and not a recapitulation. The Truth that for such an extremity of Beauty is wanted is that truth-relation whereby Appearance summons up new resources of feeling from the depths of Reality. It is a Truth of feeling, and not a Truth of verbalization. The relata in Reality must lie below the stale presup-

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See page 48 of this thesis.

97

See NL, 38, PR, 228, and PR, 290.

98

PR, 37.

99

NL, 33. Cf. PR, 340 and AI, 341.

100

See AI, 250 and NL, 32. Cf. FOR, 21 and RIM, 118-119.

It was pointed out in the investigation of the process of knowing
 that this best explains the situation of a realistic philosophy by its
 appeal to ontology. In the lecture of self-experience with its memory
 of the past and anticipation of the future, efficient causation and the
 possibility of knowledge receive a common explanation by an ideal of personal
 growth. This is the "subjective idea, which controls the formation of a
 subject, is that subject feeling a proposition with the subjective form of
 purpose to realize it in that process of self-creation." That this
 ideal of personal growth not only is necessary for the process of knowing
 but is also required for the process of being, is substantiated by
 Whitehead's contention that we must define "natural facts, as far as we
 stand how mental occurrences are objective in constituting the subsequent
 course of nature." The function of anthropology, as a discipline bridge
 with the future, is to transfer an ideal of the imagination into concrete
 personal growth. In the concrete growth of personal being toward an
 ideal of personal growth there is realized "some history, constituting truth
 with a knowledge beyond nature."

The type of truth required for the final stretch of reality is
 a discovery and not a recapitulation. The truth that for each
 an activity of reality is based in the truth-relation whereby
 experience summons up new resources of feeling from the feeling
 of feeling. It is a truth of feeling, and not a truth of verified
 action. The value in reality must lie below the value in action.

- 95 See page 43 of this thesis.
- 96 See WL, 38, PL, 258, and PL, 260.
- 97 PL, 27.
- 98 PL, 28, OL, PL, 260 and PL, 261.
- 99 See PL, 260 and PL, 261, OL, 208, 21 and PL, 118-119.

positions of verbal thought. The Truth¹⁰¹ of supreme Beauty lies beyond the dictionary meanings of words.

For it is in the contrast between the actual self-experience of personal creativity and the ideal of perfectibility in future growth that an aspect¹⁰² of reality is discovered as the essence of rational self-consciousness.

This discovery is a quality of mind which harmonizes truth and value within the unity of self-consciousness as the "supreme fusion" of the insistent cravings of spiritual appetites such as intellectual curiosity, aesthetic appreciation, moral loyalty, and mystical experience. "In the higher organisms the differences between the mere emotions and conceptual experiences¹⁰³ produces a life tedium unless this supreme fusion has been effected."

Jung has suggested that the prospective aim can be explained only in the light of an ideal of perfectibility in personal growth. But he clearly recognizes the inadequacy of a psychological method to furnish the quality of achievement this inner adjustment implies. In dealing with "the internal life which is the self-realization of existence," Whitehead insists that the worth of life is to be found in the synoptic function of¹⁰⁴ reason as the purposive realization of ideal values.

This ideal of personal growth which both the psychological and the metaphysical accounts imply is rooted in the process of being of which it is an integral part. For "the characteristics of life are the absolute

101

AI, 343.

102

See AI, 347-349. Cf. SMW, 219.

103

PR, 23. Cf. PR, 533.

104

See RIM, 16 and 118-119. Cf. PR, 228, FOR, 5, and AI, 309.

positions of verbal thought. The truth of human beauty lies beyond the dictionary meaning of words. 101

For it is in the contrast between the actual self-experiences of personal

activity and the ideal of perfectibility in future growth that an aspect 102

of reality is discovered as the essence of rational self-consciousness.

This discovery is a quality of mind which harmonizes truth and value within

the unity of self-consciousness as the "inner law" of the individual

consciousness of spiritual existence with its intellectual, emotional, aesthetic

appreciation, moral ideal, and spiritual experiences. 103

organism the differences between the three conditions and personal experi-

ences produce a life within which this organic fusion has been effected. 104

Long has suggested that the perspective can be explained only

in the light of an ideal of perfectibility in personal growth. But he

hasly recognized the inadequacy of a hypothetical ideal rather than the

quality of self-consciousness which harmonizes truth and value within

the unity of self-consciousness as the "inner law" of the individual

consciousness of spiritual existence with its intellectual, emotional, aesthetic

appreciation, moral ideal, and spiritual experiences. 105

For the purpose of realizing the ideal values.

The ideal of personal growth which both the psychological and

the sociological sciences have rooted in the process of being of which

it is an integral part. For the characterization of life as the whole

101

AI, 248.

102

See AI, 247-249, 251, 252, 253.

103

AI, 25, 26, 27, 28, 29.

104

See KIM, 12 and 13-15. Cf. 25, 26, 27, 28, 29, 30, 31, 32.

self-enjoyment, creative activity, aim. Here 'aim' evidently involves the entertainment of the purely ideal so as to be directive of the

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creative process." The progressive marks of the ideal of perfectibility as it functions in spiritual growth are speculative venture, an enlightened good will, and Peace. It is the concluding problem of our thesis to make this ideal of personal growth explicit in regard to its meaning for human thought and conduct.

self-sufficient, creative activity. This. Here 'this' evidently involves
the attainment of the purely ideal as as to the objective of the
creative process." The progressive nature of the ideal of perfection
is its function in spiritual growth and speculative venture, an enlightened
good will, and hence. It is the completed product of our efforts to
raise this ideal of personal growth and in regard to the meaning for
human thought and conduct.

CHAPTER IV

THE SYNOPTIC FUNCTION OF REASON IN THE PROCESS OF SPIRITUAL GROWTH

A. The Faustian quest for spiritual satisfaction.

An ideal of perfectibility in personal growth is derived from intuitive experiences of emotional and purposive compulsions which are genetically prior to self-consciousness. Nevertheless, when this symbol of spiritual aspiration is rationally criticized and consciously acknowledged, it may transform mere desires into spiritual appetites for the purposive realization of ideal values in a self-identical, self-conscious, and self-determining personality. If the accounts of the teleological character of the universe presented in this study have any validity, there is at least one fundamental principle that must be affirmed. In the function of ideal anticipation in personal creativity the future is in the making for that particular person. But by the very nature of the process of perfectibility no psychological method can analyze data which as yet are forms of non-being. Neither can a rational metaphysical interpretation be formulated without empirical evidence. Is there any method by which an ideal of perfectibility that is held only in imagination but never completely realized in fact might be investigated? Both Jung and Whitehead suggest the efficacy of the vision produced by the creative imagination of a poet.

Jung's investigation of the undercurrents of psychic life influencing both ancient and modern man has led him to the conclusion that in the poet

CHAPTER IV

THE REMOTEST EXTENSION OF REASON IN THE PROCESS OF SPIRITUAL GROWTH

1. The Position of the Spiritualist

An ideal of perfectibility in personal growth is derived from intuitive expansion of material and purposive consciousness which are essentially prior to self-consciousness. Nevertheless, when this model of spiritual expansion is realized in spiritualized and consciously acknowledged, it may transform into a spiritual species for the purposive realization of ideal values in a self-identical, self-conscious, and self-determining personality. If the essence of the teleological character of the universe presented in this study have any validity, there is at least one fundamental principle that must be affirmed. If the function of the individual is personal creativity, the future is in the making for that particular person. But by the very nature of the process of perfectibility no psychological method can analyze data which are yet in the state of non-being. Neither can a rational metaphysical representation be formulated without material evidence. Is there any method by which an ideal of perfectibility that is held only in imagination but never completely realized in fact might be investigated? Both Jung and Whitfield suggest the efficacy of the vision produced by the creative imagination of the poet.

Jung's investigation of the unconscious of symbols in life influencing both ancient and modern man has led him to the conclusion that in the poet

as well as the seer, prophet, and sage there is an insight into the possibilities of spiritual growth which are of intrinsic value for "modern man in search of a soul."

The artist seizes his image, and in the work of raising it from the deepest unconsciousness he brings it into relation with conscious values, thereby transforming its shape, until it can be accepted by his contemporaries according to their powers.¹

Whitehead agrees that an ideal of perfectibility, by which personal creativity is ever emerging into the future is disclosed in the poetic rendering of our concrete experience:

Remembering the poetic rendering of our concrete experience, we see at once that the element of value of being valuable, of having value, of being an end in itself, of being something which is for its own sake, must not be omitted in any account of an event as the most real concrete actual something. 'Value' is the word I use for the intrinsic reality of an event. Value is an element which permeates through and through the poetic view of nature. We have only to transfer to the very texture of realization in itself that value which we recognize so readily in terms of human life.²

What artistic expression is relevant to this ideal of perfectibility by the function of which personal growth is activity ever merging into the future? Jung alludes to Goethe's Faust. Also the essence of the Faustian quest for spiritual satisfaction is identical with Whitehead's search for some "grasp of the immensity of things, some purification of the emotions by the understanding" as well as his suggestion that modern man must find some "mode of satisfaction deeper than joy or sorrow."³ Before discussing the attitudes which characterize the quality of mind elicited by the ideal

¹
CAP, 248.

²
SMW, 136.

³
See NL, 46 and AI, 221.

as well as the past, present, and future there is an insight into the
possibilities of spiritual growth which are of infinite value for "confessors"
in the history of a soul."

The artist takes his image, and in the work of relating it from
the deepest unconscious he brings it into relation with con-
scious values, thereby transmuting its power, until it can be
accepted by his contemporaries according to their powers.¹

Whitcomb agrees that an ideal of perfection, by which personal
activity is ever reacting into the future is illustrated in the poetic

character of our concrete experience:

Remembering the possible realization of our concrete experience, we
see at once that the element of value of being valuable, of having
value, of being an end in itself, of being something which is for
its own sake, must not be confused in any account of an event as
the most real concrete actual something. 'Value' is the word I
use for the intrinsic reality of an event. Value is an element
which permeates through and through the poetic view of nature.
We have only to transfer to the very texture of realization in
itself that value which we recognize as reality in terms of human
life.²

What poetic expression is relevant to this ideal of perfection?
The function of which personal growth is activity ever reacting into the
future. This relates to Goethe's Faust. Also the essence of the Revolution
rest for spiritual perfection is identical with Whitcomb's search for
one "group of the immensity of things, some cultivation of the emotions
by the understanding" as well as his suggestion that modern man must find
one "mode of satisfaction deeper than joy or sorrow."³ Before discussing
the attitudes which characterize the quality of mind elicited by the ideal

1
CAP, 202.
2
SW, 102.
3
See pp. 48 and 51, 111.

of perfectibility, we must emphasize the generic character of the Faustian quest in the thought of Jung and Whitehead. This will disclose the relevance of the Faustian quest for spiritual satisfaction to the synoptic function of reason as the purposive realization of ideal values.

The spiritual crisis which Goethe symbolized in Faust's unresponsiveness to the ringing of the Easter bells, is re-created today in the aesthetic, intellectual, moral, and religious experience of many sincere and enlightened persons. Religious forms, which satisfied the spiritual appetites comprising the "faith of our fathers," no longer elicit an enduring and natural response that is emotionally and intellectually satisfying. The conflict of emotional desires in the absence of a rational criterion for determining ideal values only intensifies their despair.

Modern man is truly in search of a soul: he wants a spiritual ideal toward which he might direct his highest aspirations and according to which he might devote his concrete endeavor.⁴ The selection of Faust as the embodiment of the ideal of perfectibility to be considered in this discussion, does not imply that the inner adjustment and transformation of personality is any less exemplified in the spiritual vision of the Buddha or of Jesus in the Garden of Gethsemane. But the capacity for analogy as well as the applicability of the meaning of Faust in terms of modern man's need for an ideal of personal growth, such direct relevance to the process of perfectibility, has suggested this poetic representation of the "venture which requires us to commit ourselves with our whole being."⁵ For Faust's

⁴
See MMS, 250-251.

⁵
MMS, 261.

abandonment of the old faith did not terminate his quest for the understanding of the meaning for his existence. Rather he continued to seek for that source in human experience from which the outworn expressions of belief themselves had sprung. So, today, the rejection of traditional standards or creeds does not in itself bring intellectual and spiritual freedom. What is needed is a mental readjustment that incurs the responsibility for sincere persons to seek a self-experience of ideal values from which new and more adequate norms for ethical, aesthetic, religious, and intellectual activity might be derived. How relevant is Goethe's vision?

In works of art of this nature —and we must never confuse them with the artist as a person — we cannot doubt that the vision is a genuine, primordial experience, regardless of what reason-mongers may say. The vision is not something derived or secondary, and it is not a symptom of something else. It is true symbolic expression, that is, the expression of something existent in its own right but imperfectly known Through our feelings we experience the known, but our intuitions point to things that are unknown and hidden — that by their nature are secret Is there something more purposeful than electrons? He [Goethe] knows that a purposiveness out-reaching human ends is the life-giving secret for man.⁶

If this vision is to have any meaning for one's own personal experience, the ideal purpose of spiritual growth must be recreated as a dominant attitude of mind. This is to allow the Faustian quest to integrate one's own rational self-consciousness as it did Goethe's.

Then we understand the nature of his experience. We see that he has drawn upon the healing and redeeming forces of the collective psyche that underlies consciousness with its isolation and painful errors; that he has penetrated to the matrix of life in which all men are embedded, which imparts a common rhythm to all human existence, and allows the individual to communicate his feelings and his striving to mankind as a whole.⁷

6

MMS, 186-187.

7

MMS, 198.

This ideal of a "creative human being as a unique personality" is the objective reference for the complicated psychic activities of emotion and purpose embodied in the subjective prospective aim." It is the waywardness of the general outlook of humanity today that makes the Faustian quest so significant.

When conscious life is characterized by one-sidedness and by a false attitude, then [the Faustian quest] is activated —one might say, 'instinctively'— and comes to light in the dreams of individuals and the visions of artists and seers, thus restoring the psychic equilibrium of the epoch.⁸

But for modern man subjective adjustment is not sufficient in itself as a basis of belief in an enduring meaning for the quality of mind he seeks. There must be a correlation of metaphysical truth with psychological value, if the Faustian quest is to furnish his thought and conduct an ideal of perfectibility.

According to Whitehead the process of perfectibility depends upon the nurture of "creative initiative towards the maintenance of objective values."⁹ The essence of Faust, which is that life derives its worth from the pursuit of higher and higher attainment rather than the achievement of any final goal, is the poetic expression of Whitehead's view that the process of being "receives its final quality, on which its worth depends, from the internal life which is the self-realization of existence."¹⁰ This insight is more than a transient refreshment:

⁸
Ibid., 97.

⁹
SMW, 287.

¹⁰
RIM, 16.

This ideal of a "creative human being" as a human personality is the
objective reference for the complicated psychic activities of emotion and
thought entailed in the subjective prospective aim. It is the representative
the general outlook of humanity today that makes the function most as
significant.

When conscious life is characterized by one-sidedness and by
a false attitude, when the function itself is activated — and
might say, "intentionally" — and comes to light in the process
of individual and the vision of unity and order, thus re-
turning the psychic equilibrium of the species.

It is for whom the subjective adjustment is not sufficient in itself as a
basis of belief in an enduring meaning for the quality of mind he needs.
There must be a correlation of metaphysics with psychological values.
The function itself is to function in the thought and conduct in itself of
individuality.

According to Whitman the process of individuality begins upon
the nature of "creative individuality" towards the maintenance of objective
values. The essence of being, which is that life derives its worth from
the pursuit of higher and higher objectives rather than the satisfaction of
its final goal, is the poetic expression of Whitman's view that the process
of being "receives its final quality, on which its worth depends, from the
pursuit of life which is the self-realization of individuality." This insight
is more than a transient reflection:

1914, 197.
1914, 197.
1914, 197.
1914, 197.

It is something which adds to the permanent richness of the soul's self-attainment. It justifies itself both by its immediate enjoyment, and also by its discipline of the inmost being. Its discipline is not distinct from enjoyment, but by reason of it. It transforms the soul into the permanent realization of values extending beyond its former self.¹¹

In this endless destiny of constant endeavor and aspiration is the high adventure of the synoptic function of reason which cannot create the given factors of existence but can come to understand and purposively to control them. "Thus creativity with a purpose issues into the mental creature conscious of an ideal."¹² This is the vigorous self-assertion inherent in the process of perfectibility from which a person derives his "source of emotion, from which [he] inherits [his] purposes, to which [he] directs his passions."¹³ For it is the contrast between the actual self-experience of personal creativity and the ideal of further growth that constitutes the essence of rational self-consciousness. If a person is to concretely experience this quality of mind which emerges in personal creativity, "adventure is essential, namely, the search for new perfections."¹⁴ In Faust's ceaseless striving Goethe expresses the insight that he who would find freedom and meaning in life must search constantly with the understanding that no perfect achievement is ever possible. This is what Whitehead considers to be the basis for all understanding of human life, namely, "that no static maintenance of perfection is possible."¹⁵

11

SMW, 290-291.

12

RIM, 119. Cf. NL, 32.

13

AI, 361. Cf. AI, 362.

14

AI, 332. Cf. AI, 347-349.

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AI, 354.

It is something which adds to the permanent richness of the soul's self-fulfillment. It is that which itself is by its investigation, however, and also by its identification of the human mind. The thing is not identical from enjoyment, but by reason of it. It is something which adds to the permanent richness of the soul's self-fulfillment. It is that which itself is by its investigation, however, and also by its identification of the human mind. The thing is not identical from enjoyment, but by reason of it.

In this whole history of constant endeavor and searching in the life activities of the people's function of reason which never ceases to give lessons of existence but can come to understand and not only to control them. "Then eventually with a more a deeper look the world is seen as a whole." This is the vision of self-fulfillment inherent in the process of perfectibility from which a person derives his "sense of mission, from which [he] inherits [his] purpose, to which [he] directs his passion." For it is the greatest between the actual and the potential of personal creativity and the ideal of truth in reality that constitutes the essence of rational self-fulfillment. It is a process in which constantly experience this unity of mind which engages in personal creativity, "where there is essential, namely, the search for the new creative element." In fact, the creative striving for the expression of the insight that the world is free and meaning in life must rest constantly on the understanding that no perfect achievement is ever possible. This is what should constitute to be the basis for all understanding of human life, namely, "that no static achievement of perfection is possible."

322, 323-324.

322, 323, 324, 325.

322, 323, 324, 325.

322, 323, 324, 325.

322, 323.

The recognition of this activity of ideal value experience ever merging into the future, by virtue of which uncertainty and tragedy are always present, is the first step in the understanding of "how life includes a mode of satisfaction deeper than joy or sorrow." ¹⁶ Such a "supreme fusion" of emotional and intellectual appetites is necessary to justify the "insistent craving that zest for existence be refreshed by the ever-present, unfading importance of our immediate actions, which perish and yet live for ever-¹⁷ more." It is of the very nature of the Faustian quest that "the ideal of something infinitely attractive and essentially inexhaustible -- the eternal feminine, as Goethe calls it -- draws life on from stage to stage." ¹⁸ For Whitehead this is the ideal of spiritual growth which is elicited by one's personal attitude of dissatisfaction. It is the factor in human life "provocative of a noble discontent" which "emerges gradually into prominence as a sense of criticism, founded upon appreciations of beauty, and of intellectual distinction, and of duty." ¹⁹ This coherent harmony of truth and beauty within the immediate experience of self-consciousness was the quality of mind which Faust was seeking as he rejected all "image or descriptions of reality and yearned to enact and to become reality itself." ²⁰ Such is the discovery of that truth of feeling summoning up new resources

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AI, 222. Cf. PR, 23.

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PR, 533.

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Santayana, TPP, 194.

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AI, 12-13.

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TPP, 156.

The recognition of this activity of ideal values as forces very
 arising from the future, by virtue of which uncertainty and thereby the
 always present, as the first step in the understanding of "new life" includes
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 mode of satisfaction based on joy or sorrow. "Such a program is
 of emotional and intellectual aspects is necessary to justify the "satisfac-
 tion" that need for existence be reflected by the over-present, satisfying
 appearance of our immediate action, which growth and joy live for ever-
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 It is of the very nature of the function must that "the ideal"
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from the depths of reality which discloses the inner aspect of spiritual
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 growth in the process of perfectibility. In short, the truth embodied
 in spiritual autonomy is that of the purposive realization of ideal values
 in a growing personality. That is the quality of mind which is "undying
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 by reason of its expression of perfections proper to our finite nature."

Whitehead insists that there is a tragic sense of life which must
 characterize all sincere realization of spiritual growth:

As soon as high consciousness is reached, the enjoyment of
 existence is entwined with pain, frustration, loss, tragedy.
 Amid the passing of so much beauty, so much heroism, so much
 daring, Peace then is the intuition of permanence. It keeps
 vivid the sensitiveness to the tragedy; and it sees the tragedy
 as a living agent persuading the world to aim at a fineness
 beyond the faded level of surrounding fact. Each tragedy is
 a disclosure of an ideal: —What might have been, and was not:
 What can be. The tragedy was not in vain. This survival
 power in motive force, by reason of appeal to reserves of
 Beauty, marks the difference between tragic evil and the gross
 evil. The inner feeling belonging to the grasp of the service
 of tragedy is Peace — the purification of the emotions.
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What for the quest of Faust would have been an enduring satisfaction, is
 for Whitehead the realization of Peace, "a quality of mind steady in its
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 reliance that fine action is treasured in the nature of things." Peace
 is the concrete experience of the meaning of ultimate reality which can be
 realized in personal growth as the redemption from the destructive force
 that today is "robbing life of its zest for adventure [and] spells the

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See pages 89-90 of this thesis.

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AI, 221.

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AI, 369. Cf. Rodin's statue, The Soul and Body.

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AI, 353.

from the degree of reality which it allows the inner aspect of individual
 growth in the process of personalization. In short, the inner aspect of
 a spiritual activity is that of the progressive realization of ideal values
 a growing personality. That is the quality of mind which is realizing
 by reason of the expression of perfection proper to our finite nature.
 Without doubt there is a tragic sense of life which even
 characterizes all sincere realization of spiritual growth:

As soon as high consciousness is reached, the enjoyment of
 existence is diminished. It is not, however, lost. It is
 still the source of so much beauty, so much beauty, so much
 beauty. Peace then is the condition of permanence. It is
 vivid the realization of the tragedy; and it is the tragedy
 as a living agent demanding the soul to stand firm
 beyond the level of ordinary facts. And the only
 a realization of an ideal: --What might have been, and was not:
 What can be. The tragedy was not in vain. This spiritual
 growth is active force, by reason of appeal to reason and
 reason, under the influence between tragic will and the tragic
 will. The inner feeling belongs to the range of the spiritual
 of tragedy is force -- the nullification of the emotion.

But for the quest of that which has been in our spiritual life, it
 is through the realization of peace, the quality of mind which is
 peace. This line action is directed in the nature of things. Peace
 is the ultimate expression of the meaning of ultimate reality which can be
 realized in perfect growth as the redemption from the tentative form
 of reality is "robbing life of its zest for adventure (and) will be

AI, 325.
 AI, 326. Cf. Fichte's lecture, The Soul and Body.
 AI, 321.
 See pages 89-90 of this thesis.
 AI, 325.

decadence of civilization, by stripping from it the very reason for its
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 existence." But just as Faust sought the meaning of his existence in

the concrete activity of personal action rather than in abstract contem-
 plation or introverted brooding, so Whitehead warns those who would share
 this Faustian spirit that Peace as an enduring satisfaction is not

"Anaesthesia." The experience of Peace "comes as a gift", when through
 speculative venture and an enlightened good will there is an inner adjust-
 ment of relative values to an ideal of perfectibility. This is the
 synoptic function of reason by which there is "a broadening of feeling due
 to the emergence of some deep metaphysical insight, un verbalized and yet

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 momentous in its coordination of values." Before discussing the
 coordinating principles in the generic process of spiritual growth (specu-
 lative venture and an enlightened good will) it seems necessary to cite an
 illustration of the applicability as well as the meaning of the Faustian
 quest for spiritual satisfaction.

If the psychological and metaphysical principles presented in this
 thesis have any rational validity, the chief problem of higher education,
 whether secular or religious, is to furnish an insight of ideal purpose
 for the spiritual growth of modern youth who is "in search of a soul."
 Explanations about "rationalization," as well as the neurotic character
 of "aesthetic introversion," "moral mania", and "religious illusion",
 furnish cynicism as a sophisticated camouflage of a secret but vital

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AI, 377-378. Cf. Brightman's "super-economic" and "economic"
 distinction of value for the social implications of this Faustian quest.

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See AI, 367-368.

yearning for some meaning in his existence. It is true that there are some young people today that maintain a faith in their ideals for individual and social life. But in many cases they, too, have a secret. They fear that their idealism masks an unrealistic interpretation of the nature of things. For both types of young people the traditional standards and modes of thought and conduct have failed to elicit emotional and intellectual satisfaction. There is an urgent need today, not only for such explanations about experience, but also for some enduring purpose by which mere existence acquires an ideal meaning for spiritual aspiration and concrete endeavor. For if the spiritual growth of the Faustian quest can not be made a living reality in the value experience of the younger generation, who can not much longer retain the husks along with the rational qualities of their cultural heritage, then there seems no alternative to Krutch's Modern Temper:

Formerly, [a modern youth in search of a soul] believed even in his darkest moments that the universe was rational, if he could only grasp its rationality, but gradually he has come to suspect that rationality is an attribute of himself alone and there is no reason to suppose that his own life has any more meaning than that of the humblest insect that crawls from one annihilation to another. Nature in her blind thirst for life, has filled every possible cranny of the rotting earth with some sort of fantastic creature, and among these man is but one -- perhaps the most miserable of all, because he is the only one in whom the instinct of life falters long enough to enable it to ask the question, "Why?"

As long as life is regarded as having been created, creating may be held to imply purpose, but merely to have come into being is, in all likelihood, merely to go out of it also.²⁸

Futilitarianism is always a possible interpretation of ideal aspiration. Nevertheless, it is the contention of this thesis that the

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Cf. Freud, Santayana, Krutch, or Pareto.

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Krutch, MT, 8-9.

...for some reason in the opinion. It is true that there are
 and young people today that maintain a faith in their life for itself
 and social life. But in many cases they, too, have a secret. They
 that their belief is not an unshakable interpretation of the
 of things. For both types of people, people the traditional atmosphere
 of nature of thought and conduct have failed to elicit emotional and
 religious satisfaction. There is no more good today, not only for
 and explorations about existence, but also for some religious purpose in
 that were religious activities in their striving for religious satisfaction
 of concrete endeavor. For if the spiritual growth of the human quest
 is not to make a living reality in the value experience of the human
 existence, it is not such a long way to the final, spiritual life
 of the religious life in cultural history, then there seems to be a

to the study of the human condition

...is not a young in search of a goal, believed even in his
 distant moment that the universe was rational, if he could only
 grasp its rationality, and especially he has come to understand that
 rationality is an extension of his self and there is no reason
 to suppose that his own life has any more meaning than that of the
 smallest insect that crawls from one individual to another.
 Nature is not blind to the fact that the world is a vast, complex
 system of the human world with its own set of humanistic existence,
 and among these are in fact one — certain. The more a person of
 all, however, he is the only one in whom the highest of life exists
 that enough to enable it to ask the question, "Why?"
 He asks as life is regarded as having been created, creating
 may be held to itself, but he asks to have, why this being
 is, in all likelihood, merely to go out of it also.

...is always a possible interpretation of life.
 Nevertheless, it is the possibility of this that the

indubitable tragic aspect of ideal value experience may have another more probable meaning in the ontological process of perfectibility. On this basis life is being created in the realization of the Faustian quest! For "the characteristics of life are absolute self-enjoyment, creative activity, aim. Here 'aim' evidently involves the entertainment of the purely ideal so as to be directive of the creative process."²⁹ But the tragedy is no less real. "As soon as high consciousness is reached, the enjoyment of existence is entwined with pain, frustration, loss, tragedy."³⁰

In the dialectic of ideal value experience the tragic frustration of spiritual growth might be thought of as the thesis. The moral loyalty and intellectual dignity of the Faustian quest might be considered the antithesis. Is it possible that the antithesis might so transform the thesis through the purposive function of reason that a new synthesis might be achieved, that "mode of satisfaction deeper than joy or sorrow"? Whitehead seems to believe that such a quality of mind might be attained as an enduring meaning for this experiential process:

The meaning of Peace is most clearly understood by considering it in relation to the tragic issues which are essential to the nature of things. Peace is the understanding of tragedy, and at the same time its preservation.³¹

In the mind of a modern youth in search of a soul is it possible to re-create the Faustian quest for the purposive realization of ideal values? The basis for hope lies in the process of spiritual growth.

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NL, 28.

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AI, 369.

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Ibid., 368.

B. Speculative venture.

Whitehead contends that if reason is to be a decisive influence in the life of humanity, there must be speculative venture as "the renewed exercise of the creative imagination."³² For the synoptic function of reason is the product of wonder and intellectual curiosity. In so far as direct evidence reveals, human beings seem to be the only subjects of experience who are capable of or interested in a rational interpretation of the given emotional and purposive compulsions of self-consciousness. This adventure of thought, without which "man will cease to ascend in the scale of being," has developed from superstition and magic to modern science and philosophy. But much genuine mystery remains:

The task of reason is to fathom the deeper depths of the many-sidedness of things. We must not expect simple answers to far-reaching questions. However far our gaze penetrates, there are always heights beyond which block our vision.³³

It is the task of speculative philosophy to explore the clues of ultimate meaning given in the intuitions of emotion and purpose. As the "direct elucidation of first-hand experience" this interpretation by "fundamental notions is merely for the purpose of disclosing their coherence, their compatibility, and the specializations which can be derived from their conjunction."³⁴ These generic principles can never be absolutely affirmed as true; but their coherence is an ideal of explanation and

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SMW, 299. Cf. AI, 105.

³³

PR, 519. Cf. SMW, 298.

³⁴

AI, 377. Cf. AI, 30 and AI, 285-286.

Whitehead contends that it is not a fact that intelligence is the life of humanity, there must be a descriptive venture as "the venture of the prescriptive is descriptive." For the prescriptive function of reason is the product of wonder and intellectual curiosity. In so far as direct evidence reveals, human beings seem to be the only subjects of experience who are capable of or interested in a rational interpretation of the given emotional and purposive cognitions of self-consciousness. This venture of thought, without which "man will never be saved in the state of being," was developed from superstition and magic to modern science and philosophy. But much remains unexplained regarding the task of reason is to follow the deeper depths of the new-ventures of thought. We must not expect simple answers to far-reaching questions. However far our investigations, there are always depths beyond which look our vision.²⁵

It is the task of descriptive philosophy to explore the class of objects meaning given in the intuition of reason and emotion. In the direct intuition of first-hand experience, this intuition by fundamental notions is merely for the purpose of abstracting their contents, their complexity, and the specializations which can be derived from their complexity.²⁶ These generic principles can never be absolutely affirmed as true; but their coherence is an ideal of explanation and

ultimate meaning, in the light of which any claims to truth are tested for their rational probability.

There is no first principle which is in itself unknowable, not to be captured by a flash of insight. But, putting aside the difficulties of language, deficiency in imaginative penetration forbids progress in any form other than that of an asymptotic approach to a scheme of principles, only definable in terms of the ideal which they should satisfy.³⁵

There are two essential aspects of this speculative venture that have special significance for the Faustian quest. The first is the refutation of the epistemological relativism based on the assumption that there are no first principles accessible for the human mind. The second point that must be emphasized is the manner in which ultimate meaning is accessible through spiritual growth.

Throughout this entire investigation skeptical uncertainty, as inherent in the process of knowing, has been a constant threat against rationality. As a theoretical possibility this agnostic contention is consistent with the epistemological dualism upon which the whole methodological perspective of this study is based. Furthermore, by the very ideal nature of the criterion of coherence "as the great preservative of rationalistic sanity" absolute certainty has been seen to be impossible. This pertains not only to working hypotheses by which science reconstructs the given sense reactions of the self to its physical existence into an objective external world; but the postulate of probability is the same for the principles of self-cognition by which emotional and purposive aspirations

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are elicited and controlled by an ideal of personal growth. Error and as-yet-unexplained causes of observed effects in scientific inquiry require a synoptic function of reason as a rational faith in probability. So does the tragic frustration of ideal aspiration necessitate an "ultimate moral intuition into the nature of intellectual action — that it should embody an adventure of hope."³⁷ Furthermore, the denial of the validity of any knowledge requires some rationality and as self-refuting, "has no message for those who hold that thought does count."³⁸

The second aspect of the speculative venture that needs emphasis is the manner in which the meaning of ultimate reality can be concretely experienced in a rational consciousness of ideal value experience. For "there is no first principle which is in itself unknowable, not to be captured by a flash of insight."³⁹ But such ultimate intuitions into the nature of the universe depend upon a rational individual experience of God's immanent purpose in a person's spiritual growth.

The general principle of empiricism depends upon the doctrine that there is a principle of concretion which is not discoverable by abstract reason. What further can be known about God must be sought in the region of particular experiences, and therefore rests on an empirical basis.⁴⁰

This is the truth of discovery that "summons up new resources of feeling from the depths of reality" so that in the concrete interpenetration of

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See NL, 40, SME, 18-19, SMW, 216-217, AI, 278-279, PR, 270 and FOR, 5. Cf. MMS, 107.

37

PR, 67.

38

AI, 66.

39

PR, 6.

40

SMW, 257.

truth and value within the immediate experience of a person's rational consciousness a spiritual quality of mind is achieved. "The value realized in the mental occasion is knowledge-valueThus the creativity with a purpose issues into the mental creature conscious of an ideal."⁴¹ This is the truth embodied in the conformation of Appearance to Reality. For the pursuit of an ideal of personal growth "brings into our consciousness that permanent side of the universe which we can care for. It thereby provides a meaning, in terms of value, for our own existence, a meaning which flows from the nature of things."⁴² Consequently, in the synoptic function of reason an ideal of coherence is relative to an ideal of personal growth in which the selective activity of reason generates the insight into the deeper sources of ideal value experience that discloses the Divine Persuasion immanent in the process of perfectibility. For the discoveries that are made by the speculative venture are "insight and foresight, and a sense of the worth of life, in short, that sense of importance which nerves all civilized effort."⁴³ Since self-experience is personal creativity ever emerging into the future, insight into the nature of ultimate reality demands the vision of creative imagination by which the progress of science, art, philosophy, and religion "evolve notions which strike more deeply into the root of reality."⁴⁴ In the concrete experience of an enlightened good will is revealed a creative

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RIM, 118-119. Cf. AI, 309, 341, and 343.

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RIM, 124.

⁴³

AI, 125.

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RIM, 131.

and value within the individual's experience of a personal reality
 consciousness a spiritual or life of mind is achieved. The value
 relation is the actual occasion of knowledge-value . . . Thus the
 activity with a person is not into the mental structure of an
 ideal. This is the first occasion in the construction of experience
 a belief. For the pursuit of an ideal of personal growth begins
 an engagement that personal side of the universe which we can call
 a theory provides a meaning, in terms of value, for human existence,
 meaning which flows from the nature of things. Consequently, in
 the specific function of reason as ideal of coherence is relative to an
 ideal of personal growth in which the relative activity of reason is
 value and insight into the deeper structure of ideal value experience that
 involves the Divine Personification in the process of personal growth.
 or the discovery that the value of the speculative venture is "insight
 and knowledge, and a sense of the worth of life, in short, that sense of
 experience which flows from the nature of things." Hence self-experience
 a personal creativity ever growing into the future, insight into the
 nature of ultimate reality demands the vision of creative imagination by
 which the progress of science, art, philosophy, and religion "evolve
 ideas which arise more deeply from the root of reality." In the
 creative experience of an enlightened soul will be revealed a creative

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purpose in which the emotions are transformed by the understanding. Its essence is the moral loyalty that motivates the Faustian quest. This is the "Truth of supreme Beauty [that] lies beyond the dictionary meanings of words."⁴⁵

C. An enlightened good will.

In moral loyalty there is "a conversion of intellectual insight into an emotional force."⁴⁶

The quality of mind that is achieved through the concrete experience of an enlightened good will is a spiritual dignity for the preservation of which all thought and conduct must embody "a penetrating sincerity."⁴⁷

For this essential attitude motivates a person to appreciate the "value of the diverse individuals of the world for each other."⁴⁸ It

requires an organic union of self-determination (will-to-power) and self-sacrifice (sexuality) in the coordination of personal attitudes that direct one's interest beyond mere individual values.

This "sublimation of the egoistic aim by its inclusion of the transcendent whole" is the supreme insight of creative purpose as "the indwelling persuasion towards the

harmony which is the height of existence."⁴⁹ So to maintain an enlightened good will in the face of force and unideal compulsion is to incarnate in

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AI, 343.

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PR, 23. Cf. PR, 339.

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See AI, 346, 368, and RIM, 15. Cf. Jung, CAP, 98: "It is a remarkable fact that a life lived entirely from the ego usually affects not only the person, but observers also as being dull. The fullness of life requires more than just an ego; it demands spirit, that is an independent overruling complex which is apparently alone capable of calling into living expression all those mental possibilities that the ego-consciousness can not reach."

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RIM, 59.

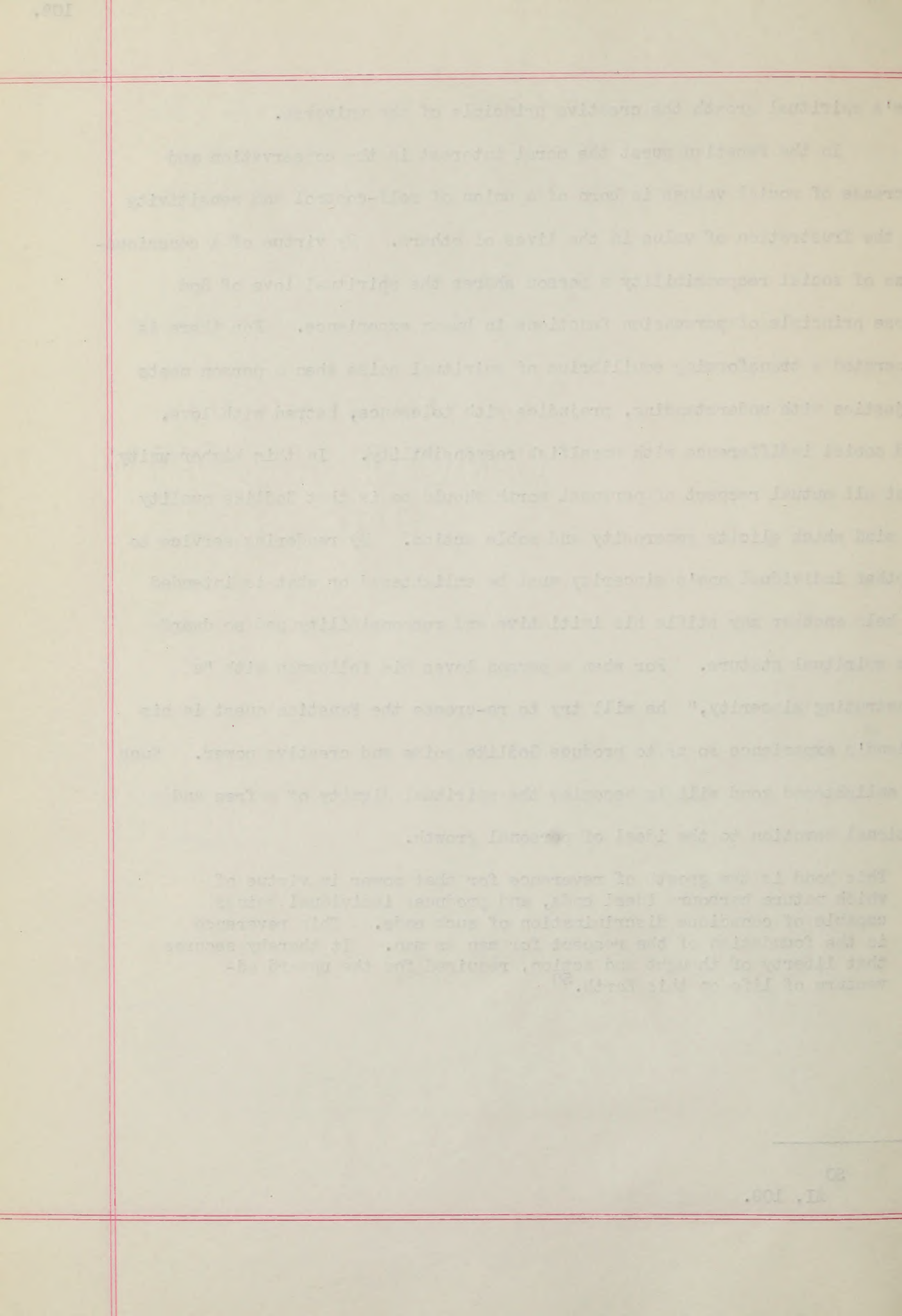
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AI, 380 and AI, 86.

one's spiritual growth the creative principle of the universe.

In the Faustian quest the moral interest in the conservation and increase of social values is born of a union of self-control and sensitivity to the frustration of value in the lives of others. By virtue of a consciousness of social responsibility a person shares the spiritual love of God whose principle of persuasion functions in human experience. For there is generated a transforming equilibrium of spiritual poise when a person meets injustice with understanding, prejudice with tolerance, hatred with love, and social indifference with unselfish responsibility. In this higher unity that all mutual respect of personal worth should be is that Godlike quality of mind which elicits generosity and noble action. By rendering service to another individual one's sincerity must be enlightened or what is intended to help another may stifle his initiative and responsibility and so dwarf his spiritual stature. For when a person loves his fellowman with "a penetrating sincerity," he will try to re-create the Faustian quest in his friend's experience so as to produce Godlike poise and creative power. Such an enlightened good will is becoming the spiritual dignity of a free and rational devotion to the ideal of personal growth.

This bond is the growth of reverence for that power in virtue of which nature harbours ideal ends, and produces individual beings capable of conscious discrimination of such ends. This reverence is the foundation of the respect for man as man. It thereby secures that liberty of thought and action, required for the upward adventure of life on this Earth.⁵⁰



D. Peace.

The factors in personal experience that have nurtured the "noble discontent" of the Faustian quest have been seen to be a speculative venture and an enlightened good will. The motive force in this process of perfectibility has been a moral loyalty to a self-imposed creative purpose of personal growth. Yet there is a still higher grandeur of achievement in that "quality of mind steady in its reliance that fine action is treasured in the nature of things."⁵¹ But such a realization of Peace does not in the least minimize the intrinsic value of speculative venture or an enlightened good will. For it is in the exemplification of the Faustian quest, as a personal response to these spiritual appetites through ideal aspiration and concrete endeavor, that there "comes as a gift" the coordination and "harmony of the soul's activities with ideal aims that lie beyond any personal satisfaction."⁵²

Since mere personal creativity cannot quench the emotional and intellectual thirst of man's soul, he seeks beyond the merely human to the superhuman purpose which will unify his life as an enduring fellowship and communion with God. Such a vision of truth, beauty, and goodness, by which God saves the world through the patient operation of persuasive rationality, elicits "a surrender to the claim for assimilation, urged with the motive force of mutual love." But his is no abandonment of the Faustian quest. For "the worship of God is not a rule of safety -- it is an

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Ibid., 353.

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Ibid., 371.

adventure of the spirit, a flight after the unattainable. The death of
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 religion comes with the repression of the high hope of adventure." It
 is the aspiration to share with God the eternal purpose of perfecting value
 in the universe. For if God is to be worthy of worship, he must embody
 what man has considered to be deepest within himself, namely, the self-
 acknowledgment of an ideal of perfection which is beyond any possibility of
 final achievement. So it is with "penetrating sincerity" that a consecrated
 person desires to understand the spiritual determinants of his destiny, even
 if knowledge is liable to destroy the illusions by which existence can be
 complacently endured. For in worship is the challenge of perfectibility
 which is "derived from the direct intuition that life can be grounded upon
 its absorption in what is changeless amid change It is the recon-
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 ciliation of freedom with the compulsion of truth." The vitality of a
 person's spiritual growth depends upon the faith that his ideal purpose is
 interacting with that of an understanding Companion whose ideal of
 55
 perfectibility pertains to the universe as a whole. It is this adjust-
 ment of the Faustian quest which generates the faith that the spiritual
 dignity of an enlightened good will has an objective meaning in the universe.
 But to concretely experience this enduring meaning a person must, first,
 recognize the true nature of the process of perfectibility throughout
 eternity; and, in the second place, he must achieve that Godlike quality
 of mind for which a vision of eternal striving will have an enduring appeal.

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SMW, 275 and 276. Cf. PR, 318. See Jung, MMS, 39-40.

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AI, 86.

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AI, 357.

In the dialectic of ideal value experience this moral loyalty and intellectual insight is the antithesis by which the tragic frustration of spiritual growth, the thesis, might be transformed. The understanding of Peace is the synthesis, "the mode of satisfaction deeper than joy or sorrow."

Whitehead explicitly rejects the conception of the universe as capable of final perfection:

The immanence of God gives reason for the belief that pure chaos is intrinsically impossible. At the other end of the scale, the immensity of the world negatives the belief that any state of order can be so established that beyond it there can be no progress.⁵⁶

That this Divine Purpose will never be completely realized does not detract from but increases the intrinsic worth of the Faustian quest. The synoptic function of reason accordingly seeks a vital contact with the essential tragedy, conflict, striving, and growth of life itself. Becoming is ultimate. So notions of a beginning or a termination of the task of the Divine Persuasion are meaningless abstractions from concrete experience. Though God makes spiritual growth possible, the realization of ideal values is the self-determined function by which a person cooperates in the process of creating his own being. Thus man and God creatively cooperate in the transformation of tragic frustration into higher spiritual growth.⁵⁷ There is no evading the possibility that this Divine quest may fail; but even so, such an opportunity for participating in the eternal

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PR, 169.

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See PR, 517.

process of perfectibility appeals to the Godlike quality of mind that a sincere person can achieve in the Faustian quest. It is the personal responsibility to realize this aspiration in concrete endeavor that generates a sense of Peace. For Peace is the broadening of feeling by virtue of metaphysical insight, the essence of which is that "the individual, whose strength of experience is founded upon this ultimate intuition, thereby is extending the influence of the source of all order."⁵⁸ This un-
 verbalized coordination of ideal value experience is the quality of attainment sought by God's purpose in the world. "For in this way the World receives its persuasion towards such perfections as are possible for its
⁵⁹
 diverse occasions."

There may be a God, who, like the Zeus defied by Prometheus, enjoys "the tremulous offerings of fools, hope deluded." But if such a God there be, it seems consistent with the dignity of a person who is consecrated by the Faustian quest, to defy such a Being and willingly take the consequences. But the God whose enlightened good will is shared in the process of spiritual growth is not so conceived, and fellowship with him is an enduring realization. It does not in any sense involve reward, punishment, or substitution of Divine aid for human labor. Rather this spiritual yearning for God's presence is a vital force in a person's life by virtue of which any frustration of value can be met with spiritual dignity. For the tragedy itself is a "living agent persuading the world to aim at

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AI, 377.

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Ibid., 381.

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fineness beyond the faded level of surrounding fact." Life can not be a mere barren and fruitless existence when it is so abundantly experienced. For every moment is shared with God in seeking to perpetuate the "moving image of eternity." To respond to the flashes of Divine Persuasion that are infrequent but most significant, is to coordinate personal growth with God's eternal purpose. It is to incarnate in one's soul the spiritual meaning of ultimate reality. For only to a person who has achieved Godlikeness through the moral loyalty and speculative venture of an enlightened good will would this vision of eternal perfectibility have any appeal. "Such conformation of purpose to an ideal beyond personal limitations, is the conception of that Peace with which the wise man can face his fate,

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master of his soul."

In this supreme insight there is attained a union of personal freedom with God's creative purpose in the "indwelling persuasion towards the harmony which is the height of existence."

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Just as the Divine Love is represented by Goethe as coming down from above to save the ever higher and purer soul that Faust was achieving in his noble discontent, so could the angels sing of any person who shares this spiritual quest:

Who ever aspiring, exerts himself,
Him can we redeem.⁶³

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Ibid., 369.

61

Ibid., 375.

62

Ibid., 86.

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Cf. PR, 531 and Santayana, TTP, 190.

DIGEST

The essence of the problem investigated in this thesis has been the purposive transformation of mere human desires to the rational spiritual appetites of a self-identical, self-conscious, and self-determining personality.

In the analytical study of the process of knowing it has been suggested that the key principle of self-knowledge is the purposive function of reason in the selective analysis and the interpretative synthesis of the evidence given in immediate self-experience. Although an ideal is derived from an intuitive experience of emotional and purposive compulsion genetically prior to self-consciousness, a symbol of aspiration becomes a rational principle for thought and conduct only when it has been consciously recognized or acknowledged as such. In that recognition the future is in the making, since the process of knowing can not be abstracted from the emergence of active existence into the future. Faced by the problem of skepticism it has been necessary to transfer the focus from the process of knowing to the process of being. For it has been discovered that the rational probability of self-knowledge can not be affirmed or denied until the genetic analysis of psychic tendencies and a synthetic interpretation of the concrete growth of personal unity have been investigated. This required the testing an ideal of a total personality for the realization of which the process of reason is a purposive function.

In the study of Jung's analysis of the psychic factors involved in

the process of self-creation this conclusion was reached. An inherent purposiveness which integrates emotional value experience derivative from the unconscious sexual and egoistic tendencies, embodies ideal value experience as a psychic potentiality. But the self-determination, by which psychic energy may be actualized in personal creativity, can be understood only in the light of a synoptic investigation. For this aspect of the study psychological methods are not adequate.

In Whitehead's organic metaphysics the synthetic interpretation of the concrete growth of personal unity is based upon the generic notions of emergence and subjective aim. Whereas the function of memory links the self-unity of present immediacy with the past out of which this concrete growth is constituted in its perpetual process of becoming and perishing; so volitional mentality links the utmost verge of present self-experience with the possibilities of future psychic growth. In this volitional activity of the mental pole the unique self-unity is linked with an ideal of personality, the progressive realization of which is the exemplification of rational purpose in concrete growth of the universe. In this personal creativity is embodied the interaction of efficient and final causation. Such is the notion of emergent personality.

Besides the primordial function of concretion by which God integrates the concrete growth of the universe there is his consequent function in which man's ideal value experience can participate. God's immanent purpose in the world of achieving a quality of attainment is thus relatively dependent upon personal creativity. It allows the opportunity by which a person can cooperate with God through sharing the principle of persuasion. This is the superhuman reference of emergent personality.

In the quest of the synoptic function of reason in the purposive control of ideal value realization it is only to such a person who has attained some degree of Godlikeness that the vision of eternal perfectibility would appeal. The tragic peace of the Divine Persuasion is embodied in the principles of love and dignity operating in the transformation of personal creativity. To regulate this spiritual growth is the highest function of reason.

Thus the enduring meaning of personal creativity is not a universal and necessary principle independent of a given self-experience. Rather this quality of attainment is a self-determined attitude of mind contingent to the psychic adjustment of mere desires to an autonomous ideal of personality. The imperative demands of the goal of perfectibility are rooted in the self-imposed character of its acknowledgment. A concrete spiritual growth toward this intrinsic ideal, which is inherently rational and valuable in the very nature of things, is actualized in accordance with the creative cultivation and abiding satisfaction of spiritual appetites. In a person's self-conscious experience mere value is purposively transformed into ideal value in the progressive realization of such desires as intellectual curiosity, aesthetic appreciation, an enlightened good will, and the sharing of the Divine Persuasion toward eternal perfectibility. Thus personal creativity is exemplified in the synoptic function of reason which is the Faustian quest.

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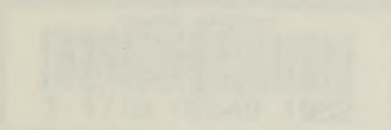
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